The Pastor

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The Pastor

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THE COVER: This rustic chapel is located in Yosemite Valley, within sight of Yosemite Falls. Services are held there during seasons when visitors are numerous. A religious program for visitors to Yellowstone National Park, provided last summer by seminary students under sponsorship of the National Council of Churches, is to be extended gradually to all national parks. Photo by Newman S. Cryer, Jr.

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EDITORIAL

The Truth Will Make You Free

SOONER than we had thought possible, the breath of those who have proved their sympathy for police-state tactics begins to blow hot on the necks of the men and women who stand in this nation's pulpits. It stems from a larger conspiracy on the part of an unscrupulous few who are playing upon the emotions of the unsuspecting for personal power or profit. If such men can undermine the trust and good faith upon which a democratic society must be based, they might eventually run things to suit themselves. But free men will not forever stand for this.

When the current chairman of the Un-American Activities Committee indicated the possibility of an investigation of churches and churchmen, some of our leaders were startled into action. This is not enough. The little demagogues in our society—still fattening themselves with power as this is written—are able to exist only because of the failure of free men in a free society to accept their responsibility. It has been proved many times that error cannot withstand the power of truth in open contest. Before a power-seeking few can gain their ends it is necessary for them in one way or another to tie the hands of truth.

Recent activities of some elected representatives of the people are putting our liberties in jeopardy. Methods these men use, and some of the broader implications of their tactics, are unfolding daily.

Dean Walter G. Muelder, in speaking to a division of the National Council of Churches, has pointed out that they are undermining the balance of power between the judicial and legislative functions of government by processes that "assume that error has no right of expression," and that "create the suspicion that persons are guilty until proved innocent."

In an editorial *The Christian Century* shows how the Senate permanent investigating sub-committee attempted "to apply to a public official a strictly unconstitutional religious test," indicating a violation of religious liberty that was foreseen by the makers of the Constitution of the United States.

In attempting to smear Mrs. Agnes E. Meyer the chairman of the Un-American Activities Committee was exposed as "a man who is conscienceless enough to use a deliberate lie," and his retraction was described by one journal as "tardy, whining, and unapologetic."

Congressional committees have been known to start investigations without full committee approval, leading to embarrassment of individuals not convicted of any crime and abetting a state of unnecessary fear and anxiety on the part of others.

Men without the proper moral or intellectual qualifications have been seeking to investigate our schools and colleges. They have created the impression of vast support for their activities without proving the real existence of such support.

By browsing through current press reports, anyone can daily uncover other, and more specific, instances of the use of unfair methods to achieve unjust ends. All these activities are denials of truth.

What all this has to do with the church is that the institutions of religion historically have been among the last to be attacked, full-scale, by men who seek to gain control of a social order. Even in its weakness, the church has been in the past a hearty opponent of dictators, demagogues, and power interests. Current methods of investigation are attacks upon the precious freedom of churchmen as well as all others. So they must be taken seriously.

In March Bishop G. Bromley Oxnam and other Washington clergymen made some courageous statements in reply to the strange goings-on of men like Senators McCarthy and Jenner and Representative Velde. John Q. Schisler, secretary of a major division of the General Board of Education, spoke out forcefully on the proposed investigation of churches. He declared, "These men who have the immunity of their Congressional positions can damage the reputations of any good minister in this nation by insinuations, half-truths, and outright lies. . . . Honest investigations by men of character who have high regard for truth and for the rights of citizens of this Republic can result in good. Such investigations by such men would not be feared. But investigations by politicians who have demonstrated their willingness to use unfair methods is a menace to good and true men who serve the cause of religion and freedom."

A penetrating statement with a different approach but the same purpose was issued by Bishop John Wesley Lord of the Boston area. Said he, "I would welcome such a probe. It would serve to make vital and relevant the claims of the gospel of Christ in a new way; it would demonstrate the impotence and shatter the pretense of communism; it would reveal the dangerous nature of such committees as the Un-American Activities Committee. . . . Such committees . . . ultimately destroy the democratic machinery of justice represented in the F.B.I."

Meanwhile, the General Board of the National Council of Churches has issued a warning to Congress to mend its ways. In one resolution it authorized a Committee on Maintenance of American Freedom and challenged abuses of Congressional investigative power.

The churches are complacent enough. There is nothing we need more than a genuine and wholesome critical sense. We need constantly to evaluate in the light of the gospel all that we do, with creativity, imagination, and our best wisdom. The church needs the criticism of responsible outside groups and individuals. But irresponsible and reckless criticism needs to be challenged with all our vigor.

Churchmen, and especially ministers, are called today to stand in the front rank of the contest on the side of freedom and justice, life, liberty, and the pursuit of happiness, and in opposition to self-seeking men who have consistently opposed these values. If we are to combat the illusions and destroy the lies created by these men, if we are to maintain the right to proclaim the truth from America's pulpits, pastors across this nation are going to have to stand and speak. Many who are timid will follow a few brave men.

The time has come, as C.B.S. newsman Edward R. Murrow has said, when we can no longer tolerate the "pompous, posturing practitioners of terror, who would ride down those who are searching for truth." So ministers of the Christian gospel must decide whether they will stand on the side of the truth that makes men free, or with those who are promoting fears that ravage human liberty.

This is not to suggest that pastors use the methods which we are now opposing. But it is time that we became more sure of ourselves, more determined and more vocal in making America's pulpits channels of eternal truth; for it is not the suppression of error, but the proclamation of truth that makes men free.—***N.S.C.***

Australia Crusades for Christ

By W. R. COWPER

THIS year Methodists throughout the world will come to know one another because they are united—as they should be—in a World Wide Mission. In this eventful year the Australian Methodist Church enters the fifth year of her Crusade for Christ, and is committed to a Mission to the Nation.

Our Crusade was directly inspired by the Crusade of The Methodist Church in the United States. J. W. Burton returned from a visit to the United States in 1947 and reported what he had seen and heard to our General Conference of 1948, and it was enthusiastically resolved that we engage in a Crusade for Christ. A three-year plan was adopted, but it was later found necessary to prolong it to five years.

The Methodist Church of Australia has been humbled by the disappointments of the Crusade, but at the same time encouraged by the evidence of God's blessing in her modest success. Alan Walker, who has been chosen as missioner for the Mission to the Nation, sums up the situation when he declares: "These four years of crusading within our church, in spite of some disappointments, have quickened the step of Methodism. We are now more eager for evangelism, more ready for aggressive action."

The editor of the *South Australian Methodist*, G. B. Stribley, wrote in September last, "By general confession, the Crusade has not achieved all that was desired or expected." That is true. The Crusade did not fulfil *our* desires and expectations, but it has done a great good for Australian Methodism, for we have been brought to our knees. Maybe God intended that we should be chastened and strengthened, and now we are praying that we shall be used by him.

Erwin Vogt, (first commonwealth director of the Crusade) said, in 1951, "Brethren, we began a long way farther back than we realized. It has been a dead lift. In the plan of Crusade, we called this third year 'The Crusade to the Nation.' Bluntly, we are not ready for it. The mind that was in Christ is not sufficiently in Methodists to bear a converting impact upon the nation. We cannot speak with certainty on peace and war, on race and colour, or on industrial relations. In short, our witness does not convince our fellows that they need the Saviour we profess." The Mission to the Nation was not held in 1951, but we are determined to carry it through in 1953.

The Crusade has done this for us: it has revealed many weaknesses and it has been a time of preparation for the Crusade that is yet to be. We had, unfortunately, among both ministers and laymen, the critics and the cynics. One criticism frequently heard was that the plan was an attempt to organize a revival from the top down, instead of from the bottom up. Another criticism was that the plan was from America, and what would work there would not work here.

Replying to these criticisms, H. Palmer Phillips, of Victoria, said that the plan of the Crusade had never really come into operation, and like many others, he was firmly convinced that the plan was the best that could be conceived; "it failed because the church had not caught the vision that was seen at the General Conference of 1948."

There were those amongst us who determined that the Crusade should not be abandoned, but rather they were determined that the Crusade should be the continuing purpose of the church. The director of the Crusade for Western Australia, H. J. C. Cox, expressed the sentiments of these when he said, "We are irrevocably committed to vital, direct, thorough, aggressive, and informed evangelism and the new awareness has come largly as a result of the struggles, the triumphs, and the disappointments of the last three years. We have most certainly felt the power of opposing forces, and are more fitted to cry out in very truth, 'Lord, Thou must save!' "

Harold Wood, president of the Victorian Conference, aptly expressed what we had all come to realize: "We have a plan for a crusade but not sufficient crusaders." State directors' reports revealed that only a few churches succeeded in carrying out the preliminary step—the community survey—and where it was done, it was done mainly by youth groups. Very few churches even attempted visitation evangelism. In fact, that side of the Crusade was largely abandoned.

The adult membership of the church regarded the Crusade as something for the young people to do, and the young people were too immature to do it. The conspicuous failure of the Crusade was the failure of the men of our churches to realize that they had a part to play.

David Bundey, a young local preacher of South Australia, expressed this very clearly in a sermon preached in his home church. He said: "The Crusade was devised by ministers and laymen with a deep and urgent desire to bring our nation

Chastened and strengthened by the apparent failure of the Crusade for Christ in Australia, Methodists there are yet optimistic about the results of their evangelistic efforts, writes this pastor of Stockton, New South Wales, Australia.

back to God by taking Christ to the people. The Crusade has been functioning for three years, and its architects are deeply disappointed. Why? Because the men and women of the congregations have lacked the courage and the faith to accept the call to personal service and evangelism; because we have been unwilling to stir ourselves to make an effort on God's behalf."

In all fairness, it must be added that some of the ministers were prejudiced from the beginning, and did little to encourage activity in their own circuits. On the other hand, others were already overworked with the care of several churches in their circuits and with school work. (A fair average would be four churches and twelve schools. Ministers in Australia give religious instruction lessons once a week to children of their own denomination in state public schools. County ministers have more schools; city ministers more classes.) So they were unable to give the time, thought, and work necessary to implement the Crusade in their churches.

Where the Crusade was successful, it was often due to the fact that the minister had previously been leading his congregation in the methods of the Crusade. The emphasis on visitation evangelism meant, in many cases, a revolutionary change—it was unheard of that the members of churches should be called on to witness for Christ. We discovered that we had wandered a long way from early Methodism, and there is a growing conviction that we must at all costs encourage an active membership, and train men to take their places as leaders.

The year 1952 saw the church take fresh courage—for the first time, the church attempted a mission in every circuit in the commonwealth at the one time. Known as the "Simultaneous Mission," it was held September 21-28, and months were given to prayer and preparation. In all six states in a country only a little smaller in area than the United States, every circuit was pledged to do its utmost to recall lapsed Methodists.

The church responded to the challenge, and every church experienced a revival of interest in prayer. Groups met in homes and churches throughout the length and breadth of the land, in the cities on the seaboard, in lonely rural churches, in camps beside great developmental works, in lonely homesteads where neighbours in some cases were sixty or more miles away; in climatic conditions ranging from snow and sleet on the highlands of Victoria and New South Wales, to the palm trees and tropic heat of North Queensland, and the hot, dry desert country of northern West Australia and South Australia. Meetings were interrupted in some places by floods, and in others by bush fires, but they were held. In one country circuit several folk traveled two hundred miles every night to attend the meetings of the mission.

There was a recovery of evangelism as the characteristic note of Methodism, and not the least important, a recovery of the term "evangelism" from the narrow meaning it had acquired. We are not afraid of the word any more. All over the country, ministers were ably assisted by local preachers (though there are not enough of them) and members of youth groups who embarked on programmes of evangelism that were original and modern in approach.

Greater use was made of the radio, drama, and films than ever before. Ministers went out to meet people wherever they could be found—meetings were held on the wharves, in factories, at pit-tops, and shopping centres. The commonwealth director of the crusade, Norman Pardey, found that a meeting had been arranged for him in a country brewery. He went, and he received a good hearing, and questions came thick and fast after he had spoken. Teaching missions, study camps, and ministers' conferences were held on a scale larger than ever before.

One interesting result was that, as every circuit was holding a mission at the same time and very few could import preachers and workers, each church had to get on with the mission with whatever resources they had. Whether this had been foreseen by the planning committee I do not know, but it was of great value. Many hitherto timid churches discovered that they could hold a mission and were delighted, and it is certain that many churches are already well ahead with plans to conduct a mission themselves this year. That is one reason why we are hopeful about the Mission of 1953.

The simultaneous mission was both disappointing and encouraging. The general comment was "that nothing spectacular happened": the faithful were confirmed in their faith, a few were recalled, the majority of those outside remained outside. However, the director of the Crusade found this encouraging fact when he assessed the nation-wide results. "More people who previously talked about prayer are now praying, and a sense of dreadful inadequacy is driving others to their knees." The recovery of prayer among our congregations was one success achieved by the simultaneous mission.

All that we desired has not been achieved, but we press on with a recovered optimism for the Mission to the Nation this year.

Spiritual Life Mission--No!

By C. STANLEY LOWELL

While agreeing that we need a new evangelism, this writer questions whether the institutional approach such as the "Spiritual Life Mission" is the way to introduce it. He is pastor of Wesley Methodist Church, Washington, D.C. Here he suggests three directions the emerging evangelistic revival may take.

THE RECENT "Spiritual Life Mission" in Washington, D. C., is a phenomenon that must not recur. It demonstrated the bankruptcy of attempts to achieve by card signing the sort of result that *cometh not with observation.*

The plan, in a few words, was to bring into Washington some three hundred ministers from most of the states of the Union. These ministers were "forced in" to the churches of the area—two where the traffic would bear them, one where it would not. These men were to lead a "Spiritual Life Mission" in the churches.

There were two facets of the mission. One was a series of services held each evening during the week. The other was a visitation of inactive members. The visitation had as its objective the securing of signatures to a "Spiritual Life Covenant." The covenant pledged the signer to do eleven things, the nature of which I shall discuss later.

What was wrong with this program and why must it not be repeated? In the first place, let us notice the paradox involved in such a venture. Is it not, in fact, paradoxical that we should embark upon a high-powered, well-publicized, drum-beating, breast-beating enterprise to deepen the spiritual life of our churches? Do the two really go together?

All the virtue and all the failing of Methodism are curiously combined in this venture. We look at our churches. We agree that there ought to be a deeper spiritual life. So we will just go ahead and deepen it. We will get up some committees, put out a brochure, devise a technique, get on the radio and television, hold meetings and get people out—and there you are! The spiritual life is deepened.

The trouble here is superficiality. We are confusing technique with substance. We are proceeding on the bland assumption that there is no problem in the church, or out of it, that will not yield to the right kind of organization and planning. So we print our cards and have our dinners and hold our meetings and—nothing happens.

The frenetic gyrations required of participants in the Spiritual Life Mission reminded me of nothing so much as the behavior of Elijah's rivals on Mount Carmel. *And they cried aloud, and cut themselves after their custom with swords and lances. . . . And as midday passed, they raved on until the time of the offering of the oblation, but there was no voice; no one answered, no one heeded.* (1 Kings 18:28, 29). Mere activity, mere program, mere strenuous endeavor do not always produce desired results. In this case they did not.

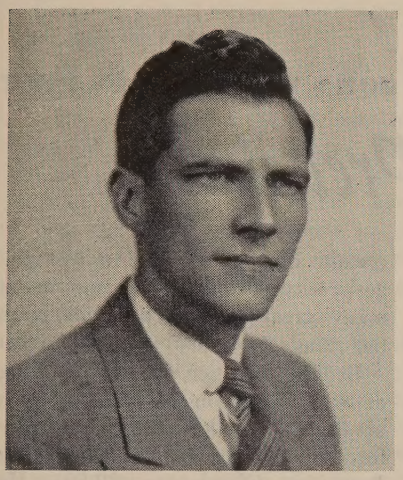
This obsession with technique, rather than with something else, is a trend The Methodist Church ought to change before *it* changes The Methodist Church in a way that is not good. Nothing, I think, could more clearly demonstrate the totality of our captivity to technique than this incident that took place during one of the training sessions. A speaker was lecturing from a chart designed to show church visitors how to approach and deal with inactive members. A minister raised a question as to whether the method at one point was altogether proper. The speaker replied haughtily that this chart had been prepared by one of the largest advertising agencies in the United States, an agency that had been uniformly successful in its operations. The questioner hastily subsided, feeling properly ashamed that he had dared to lift his voice against such infallibility.

Where on earth did we get this notion that religion can be cleverly capsuled and sold in the same manner as chlorophyl toothpaste? We must have got the notion somewhere on earth; it could hardly have come from heaven. The attempt to do so represents a seven-league leap by secularism square into the heart of the church's program.

But obsession with technique is only the superficial aspect of this problem. The real difficulty lies deeper. What the Spiritual Life Mission we had here represents is concern for an institution rather than for persons. Our faith teaches us man's lostness and his perennial need for redemption. It teaches us that *all have sinned and fall short of the glory of God.* It teaches us that human hearts are restless until they find their rest in Him. The task of the church is not to build itself up as an institution but to further this saving mission among men. It is to bring to men—all men—the redemptive Word they need.

The church that operates on this premise will thrive. It cannot help it. If it meets the needs of men as the gospel defines them and as we discover them in actual experience to be, they will throng our doors. They will come because they are finding what they need. They will come because they cannot stay away.

But what does one encounter when he reads the Spiritual Life Covenant that is the heart of the Spiritual Life Mission? He finds there not the gospel approach, not the personal-need approach, but the institutional approach. It is obvious how this technique was devised. Experts have asked the question: "What does the church need to increase the efficiency of its operations?" They have then thought up the kind of performance



that would be conducive to this end and have asked church members to subscribe to it. Seven of the eleven items deal directly with matters of institutional loyalty—attendance, giving, membership, and the like.

I do not mean to suggest that such things are unimportant. What I do suggest is that there is something else basic to them all. There is something else that all these institutional devices are but means to serve. The church is itself not an end. It is a means to an end. It exists to lead men into a saving relationship with God through Christ. In building the church we must not forget what the church is for.

The other items of the covenant are also good. But there is a danger in them, too. The danger is that of reducing the Christian experience to a mere do-goodism. Christians are not merely people who attend church, read the Bible daily, or even those who endeavor to live for Christ in all their relationships. These are the *fruits* of Christian experience, or perhaps even helps to Christian experience. But they are not Christian experience. Basic Christianity is the acceptance by faith of what God has done for us in Christ. It is the reception of God's Spirit; it is the *new birth.*

Christian experience must not and cannot be reduced to spiritual discipline. This too readily leads to the heresy and the futility of "salvation by works." We are not saved by the things we do, however good they may be. The New Testament, the reformers, and practical Christian experience all agree on that. *For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast* (Eph. 2:8, 9).

It is good and spiritually helpful for us to do all the things the Spiritual Life Covenant suggests. But we must not take these things to be other than they are. They are the expression or the completion of Christian faith. They are our grateful response to Christ. With his love in our hearts they are the things we want to do and enjoy doing. Yet let us remember that basic Christianity is something more than our doing.

The final inadequacy of the Spiritual Life Mission is seen in its failure to comprehend the real nature of man. I can put this matter bluntly by asking the question: how much connection is there, anyway, between card signing and performance? In my observation, very little. The mere fact that a person signs a card stating that he will tithe his income does not, unfortunately, mean that he will do so. The mere fact that he signs a card stating that he will go to church every Sunday does not, unfortunately, mean that he will be there. The fact is that so far as attendance is concerned every member who joins the church takes such a vow. If he will not keep a vow made under the solemn circumstances of an admission service, after considerable periods of instruction and prayer, why do we think he will keep another vow glibly presented and glibly agreed to?

As psychology has long since learned it takes something more than mere willing—and rather superficial willing at that—to produce real change. Let us ask what are the actual results from the willing of the Spiritual Life Mission. There was great jubilation over the grand total of signed cards. But go to the pastors and inquire of them as to just what improvement was wrought by this latest orgy of card signing.

How many non-attenders who signed the cards actually started attending and have kept it up ever since? Here and there an isolated case of it, but in the over-all picture, very few. How many persons signed the cards and then actually started tithing and kept it up ever since? I have yet to find a case. And so it goes. Mere willing of the kind typified by a signature on a card does little actual good. There will no doubt be letters protesting this protest. But let the writers, if they are to establish their case, cite instances of lasting good commensurate with such a large-scale endeavor. The fact is—they just are not there.

We need a new evangelism. We need a different kind of evangelism from that being handed down from Nashville today. It is, perhaps, a pleasant experience for ministers across the country to travel to Washington or some other place, and listen to bishops and board executives for a week. The result, however, is parochial disruption.

It disrupts hundreds of parishes that must be without a pastor for a week or more. It disrupts situations where men come in, not knowing the special problems and the special needs. It disrupts pastors who must suspend their own programs, give hours to the futile mechanics of the Spiritual Life Mission, and end up not better off than when they commenced. Let me be frank: there was no great enthusiasm for the mission in Washington, D. C., before it began and even less when it ended. The Spiritual Life Mission must be rethought. The thing, as we had it here, should not be repeated.

What kind of evangelistic emphasis is needed in our churches? Certainly not one handed down from Nashville. Evangelistic movements are indigenous and autonomous. They are not handed down in the form of clever advertising techniques; they spring up when individuals and groups begin to find God. Boards cannot put out fresh branches. The new evangelism must come from individuals and congregations and groups. Let me make one or two suggestions as to the direction this emerging evangelism might take.

There are those who believe it will come through a liturgical revival. Such a revival might center in a recovery of vital values in the Lord's Supper, some of which have been lost since the church's primitive days. In the Roman Church today there is a

(Continued on page 48)

PREACHING

By JOHN ROBERT VAN PELT

Some Great Expository Preachers

The success of five great preachers of the last one hundred years in keeping their sermons near the heart of their texts is analyzed here by a professor emeritus of Gammon Theological Seminary in the second of two articles on pulpit exegesis. The first article appeared in the April issue of *The Pastor*.

OF American preachers of the nineteenth century three stand out as having gained more enduring fame than all others. They are Horace Bushnell, Henry Ward Beecher, and Phillips Brooks. We are to consider them in relation to their use of the Bible in preaching.

Bushnell was far more distinguished as a theologian than as a preacher. Yet some of his sermons became justly famous. I mention two: (1) "Every Man's Life a Plan of God" (based on Isaiah 45:5: . . . *I girded thee, though thou hast not known me*), (2) "Unconscious Influence" (*Then went in also that other disciple* . . . , John 20:8).

In these instances, as in all his preaching, Bushnell was invariably fair in his handling of his texts; yet always he swiftly passed beyond the stage of mere textual exegesis into "a large place," setting the central thought of the text in the light of his own day. In this process he was careful to bring in nothing that was not germane.

Beecher was probably the most richly endowed of all American preachers, though not the most fruitful. His wonderful gift for original and telling illustrations enabled him to set many a biblical idea or scene in a very clear light. Yet, as he consciously misused his texts, he cannot be regarded as a great searcher or expounder of the scriptures. Nor was his manner of exposition such as to inspire in his hearers a desire to be turning evermore to the Bible. It is to the study of Beecher's method of illustration that one may repair with endless profit.

Phillips Brooks made a very deep impression upon his generation, and that impression has largely endured. His manner of preaching did not appeal strongly to the masses, but for many years he was the prime favorite among all the "select preachers" at Harvard.

His use of the Bible in preaching was consciously based upon a theory, concerning which we shall have something to say a little later. Before giving any special consideration to his theory, certain general observations regarding his practice may prove helpful in our study of the question concerning the right use of the Bible in preaching.

First, Brooks had too much sense of honesty to trifle or tamper with a text. Second, his handling of texts was never formally expository. His characteristic method was to lay hold on what seemed to him the heart of a text and, after such brief explanation of its language and historical setting as might be necessary, to bring forward that central thought and set it in its vital relation to the Christian message as a whole and to the spiritual situation of his own time. Third, in spite of his decided recognition of scriptural authority, it must be said that by his preaching he did little to inspire in his hearers a love of Bible reading.

With respect to this last point, a comparison of Brooks with two of his contemporaries will prove instructive. One of them is William M. Taylor, of the Broadway Tabernacle; the other, Dwight L. Moody. Taylor was a lover of expository preaching, and while enlarging his hearers' knowledge of the scriptures, he understood very well how to show their relevancy to the life of his own day. His sermons on the parables of Jesus still deserve a wide reading. Moody, in spite of his want of learning and certain obvious defects in his exegesis, succeeded in deeply impressing many great biblical passages upon the minds and hearts of thousands.

Brooks' practice in the handling of texts corresponded perfectly with his theory. This he set forth with rare force and beauty in his *Lectures on Preaching* (Zondervan, $2.50). He advised ministers to never make the texts mean what they did not mean. In the name of taste and reverance alike, the minister should never deal with the Word of God in a manner such as would be insulting to deal with the word of any friend.

The broader and deeper study of the Bible has led men away from laying special stress upon this and that particular text and has brought them to desire an entrance into the heart and spirit of the Bible. The single verse is not like a jewel set in a wall which might be taken out and carried off as an independent entity. It is like a window by which one may look through the wall and see the richness which it incloses. Make the texts always windows. Look through them and tell the people what you see. Keep them in their place in the wall of truth. They are like golden nails to keep your preaching close to the Bible.

Beautiful and intriguing! The argument has been heartily commended by many and severely censured by others. Surely there can be here no just censure that is not qualified by a cordial recognition of the large measure of wisdom Brooks' advice contains.

In judging this general standpoint one may say first of all that the advice given by this great preacher can be safely followed only by those who pay the full price of toil and prayer. The rule is quite unsafe in the hands of the hasty, the light-minded, the self-assured. Some might take the words, which in their true intention are solemnly binding, as giving them

license to preach whatever seems good in their own eyes.

A famous preacher, recently deceased, spoke to a large audience of college students on the glorious calling of the Christian ministry. How wonderful (he told them) to stand upon a watchtower and then interpret the signs of the times to the people! But not a word about the preacher as a commissioned messenger.

Such lawless aberration Brooks himself would surely abhor; and yet the perversion of his maxim might lead thus to the destruction of all Christian preaching. It is, furthermore, only too certain that the mere taking of a text does not, of itself, "hold our preaching to the Bible."

From George Herbert I borrow a famous bit of verse as an aid to illustrate my questioning.

A man that looks on glass
On it may stay his eye;
Or, if he pleaseth, through it pass,
And then the heavens espy.

But no bit of glass is at once fitted to serve the purpose of a "searcher of the skies." It must not only be as nearly flawless as possible but must also be specially fitted for the intended use. So is it also with Bible texts. Not every bit of Scripture—Brooks knew this as well as any man—can be made to serve as a window. Thus to serve, a text must in its very nature be a luminous point, shining with the light of God. But when one goes up to it as to a window, desiring to look through it upon the great world of heavenly truth, one finds that the light does not at once shine through in full splendor.

First of all, the human language must be studied and viewed in its historical setting. Then there are the obstructions caused by the mists and vapors of this world and by the touch of unclean hands. All these must be cleared away. And when the preacher has done all this for himself, might he not well bring his people with him to the window so that they, too, may know it and love it and come back to it again and again?

Thus might the minister of the word not only hold his own preaching to the Bible but also bind his people to it. In this regard Phillips Brooks, perhaps on the whole our greatest American preacher, seems to have fallen short. Should not the evangelical pulpit do far more than it is doing to bind the whole company of hearers to the apostolic witness, even the written word?

We turn now to two other outstanding preachers, namely, Frederick Robertson and Heinrich Hoffmann: the former "the greatest English preacher of the nineteenth century," the latter "the greatest German preacher since Schleiermacher." My selection of these two is supported by the judgment of Wilhelm Herrmann, who, in an oft-cited passage of his *Communion of the Christian with God*[1] declared: "If I could preach like Frederick Robertson or Heinrich Hoffmann, I should make haste to give to the Christian congregation the best that can be given it and should cease to be an academic theologian."

When one enters upon the serious study of the preaching of Robertson, it is impossible to avoid reflecting upon the element of pathos, even of tragedy, in his short life. Robertson died almost exactly one hundred years ago (1853) at the age of thirty-seven.

Before his wonderful ministry of six years in Brighton he had published but one sermon. The rest were published after his death. They were literally "recollections," either dictated to certain young friends or transcribed by himself on the day after their delivery. Upon their publication they swiftly gained an astonishing popularity. In America two leading houses soon issued excellent editions, and after about thirty years an excellent translation of the best of them found an eager public in Germany.

Unlike Brooks (whose ministry fell a generation later), Robertson was fond of biblical exposition. This is evidenced not only by his expository lectures of the first epistle to the Corinthians but also by the fact that a considerable number of his sermons were based upon ample passages. Examples of this sort are those on "The Parable of the Sower," "Joseph's Forgiveness of his Brethren," "Christian Casuistry," and "The Law of Christian Conscience." His general method of dealing with the Bible in his preaching is worthy of great, yet qualified, praise and of judicious imitation.

Concerning the correctness of his expositions, however, there are serious differences of opinion. His sensitive and passionate nature, joined with his marked originality, sometimes led him to overstatement or to one-sided judgments.

Sometimes his genius for psychological analysis betrayed him into laying far more stress upon the human factor in man's religious experiences than upon the movement of the divine spirit in them, as in the beautiful sermon "Triumph over Hindrances—Zacchaeus" and in that on "The Prodigal and his Brother."

In the former of these is not the overmastering grace of Christ the thing to be put in the foreground rather than the problem of the spiritual history of Zacchaeus? And in the latter, is not the magnanimous love of the father toward each of his sons, both of them erring, the point of special interest rather than the contrast between the two?

Robertson's greatest sermons are found to be based upon rather short texts. As among the best I venture to mention the following: "Christian Progress by Oblivion of the Past" (Phil. 3:13, 14); "The Kingdom of the Truth" (John 17:37); "Obedience the Organ of Spiritual Knowledge" (John 7:17); "The Irreparable Past" (Matt. 24:42, 43); "The Loneliness of Christ" (John 16:31).

Robertson's penetration into the heart of a text is, in most instances, wonderfully deep and sure. Now and then, however, an ultra-modern point of view seems to color and, in a measure, vitiate his interpretation. Early in his ministry he came to a decided repudiation of the theology of the Evangelical party in which he had been brought up. His general standpoint must be called "Broad Church," but he hated party spirit in the church. His "free" churchmanship appears in a very clear light in his sermon: "The Christian Church a Family."

Most of the great articles of the church's faith he expounded in notable sermons on the Incarnation, the second Advent, reconciliation in

[1] *Der Verkehr des Christen mit Gott* (Cotta, Stuttgart) 1886.

Christ, the resurrection of Jesus, the Holy Spirit, the Trinity, Baptism, and the Lord's Supper. He was not afraid of doctrinal—even controversial—subjects. In respect to none of them did he show what one might call a revolutionary tendency; yet there was something of a modernistic flavor in his treatment of them all.

However much his critics may differ among themselves in their estimate of his ministry as a whole, it can hardly be doubted that in his short lifetime and through the influence of his published sermons, he turned the hearts and minds of a multitude of thinking people into the path of discipleship to Jesus.

Heinrich Hoffmann had not the rare genius of Robertson nor did he gain an equal fame. Yet in his ministry of more than forty years in Halle he made an extraordinary impression upon many men of many minds.

All Hoffmann's preaching was deeply rooted in the Bible. This did not hinder them in respect of their modernness. Perhaps it even helped. One may say that in this regard he approaches the ideal more nearly than either Brooks or Robertson.

Each of these great preachers has been much praised for his deep psychological insight. Certainly no man can satisfy the just demands upon the prophetic office in the church who is deficient at this point.

Hoffmann had great skill in the formulation of his themes. In the examples here offered the qualities to which I would call special attention are the essential union of text and theme, the naturalness and clarity of the analysis, and the beauty of the phrasing.

First, an example of rare beauty and simplicity from a Good Friday sermon on Luke 24:47, 48: "The Language of the Silent Cross: How It Preaches Repentance, and How It Preachers Grace." [2] "Easter Sorrow and Easter Joy" is the fine wording of the theme of a sermon from John 20:24-30. The theme of a sermon on the rich man and Lazarus is "Rich and Poor, Here and in the Beyond." For a sermon on I Corinthians 5:6 ("*. . . know ye not that a little leaven leaveneth the whole lump?*") he announces the simple yet striking theme: "The Little Sins."

Perhaps the most admired of his sermons is on the theme: "Through Death to Life" ("*. . . except a corn of wheat fall into the ground and die . . .*," John 12:24, 25). The beautiful introduction together with the fine outline is too long to be reproduced here.

An original and deep conception appears in a sermon on John 20:11-18, with special reference to the words *touch me not.* The theme is stated thus: "How far and yet how near to us is the risen Lord. . . . He is quite far from the world, yet near to those who seek him; far from our senses, yet near to help us in our weakness; far from us in the loftiness of his station, yet near us in his brotherly feeling." [3] In the second of these divisions is a passage of great practical value, a sympathetic effort to correct the error of those who specially desire to feel the nearness of Jesus and *hear him speak* "as friend to friend."

In conclusion here is a specially admired example of Hoffmann at his best! It is the beginning of a sermon on the healing of the man born blind (John 9:17).

"Thus the long suffering of an unfortunate came to such an end that he could sing psalms of joy to him who has turned his sorrow into gladness. The act of Jesus benefited only this one man. But the accompanying word of the Lord is a great light that shines out over the world and illumines one of its darkest riddles. I mean the word: . . . *neither hath this man sinned nor his parents: but that the works of God might be manifested in him*" (John 9:3).[3]

1. He rejects the gloomy thoughts concerning a large part of the evils of our life.

2. He points to gracious purposes of God where we cannot fathom them.

3. He leads us to the all-sufficient comfort that puts an end to all comfortlessness.

As reconciler Jesus is speaking here, for he is reconciler also in this sense, that He can reconcile us even to the undeserved evils of life.

[2] All Hoffmann's sermons mentioned in this article are from *Unterm Kreuz* (*Under the Cross*), 1884, except the sermon on healing the man born blind, which is from *Kreuz und Krone* (*Cross and Crown*), 1891.

[3] Author's translation from the German.

A Sermon

by DANIEL D. WALKER

A TEENAGE girl in her diary described in some detail the difficulty she had in living up to the standards she had set for herself. She was forever falling short, doing things that were uncharitable and peevish when she so wanted to exhibit a mature character. Rightly enough, she located some of the difficulty in the antagonisms she found in the members of her own household. Finally, she wound up her discussion of the problem by saying, "I keep on trying to find a way of becoming what I would so like to be, and what I could be, if—there weren't any other people living in the world."

That, of course, is the problem that faces all of us: how to live a good life in a world that is full of people who keep us from it. To be a Christian in a Christian society would be a cinch—no temptation, no suffering, not even an irritable personality to have to contend with. Just think how easy it would be to live a Christian life if everyone else were Christian.

But right here is a fact about Christianity that many people have not understood. It was not meant as a way of life for a utopia. It was introduced as the way to live in this kind of a world.

You can see immediately that this is true when you stop to examine its teachings. There is no counsel given on how to live with perfection, although that, I take it, would present as critical a problem as learning to live with evil. What Christianity teaches is how to live in a world where sin abounds. It shows us how to react to hatred, how to bear suffering, how to handle lies, but it gives not one word of counsel on how to live in a world where everybody tells the truth and loves his brother.

Yet the greatest opposition we have to Christianity today comes from those who say it will not work in this kind of a world. The communists say that. They see our faith as sentimental and unrealistic—an opiate that dulls men's senses so they will not feel the world's problems.

Christians in a Corrupt Society

Christianity is not a way of life for a perfect society, but it does teach men how to live in a world like ours—a society in which sin abounds—says this writer, pastor of the First Methodist Church, Corvallis, Ore.

But there are others, many of them calling themselves Christian, who say much the same thing.

They dismiss some of the fundamental teachings of Jesus by saying, "They are beautiful, but not practical." "They would be right in an ideal society, but they won't work in a world like this." "Brotherhood? It's wonderful, but how can you be brother to a communist? Turn the other cheek? Sure, where people are only a little bit bad, but an atom bomb leaves no other cheek to turn. Love your enemy? It's a beautiful teaching, but it won't work in a world of pogroms and purges, deathhouses and war."

That is the argument they use—and it is not easy to answer. Perhaps we can shed some light on the situation, however, by seeking to understand why so many people have come to feel that Christianity is not great enough to meet the problems of this age.

The first reason is that they see Christian men and women, who desire nothing but good for their fellow men, being persecuted and killed. Humble, God-fearing people, whose only sin is that they want to live an honest, upright life, are forced to leave their homelands if they would maintain their integrity. Elfan Rees, the adviser on refugee affairs for the World Council of Churches, said recently that there are nine million homeless people in western Germany alone, and that the number is increasing at the rate of one thousand a night. So great is the problem that he described this as the century of the homeless man.

In other instances, upright people, being unable to escape from the place of persecution, live under such inhuman pressures that if they are not killed for their beliefs the physical and mental strain are so great as to bring an early death. Now, there are those who are saying that Christian principles are too soft to work in circumstances like these.

This argument is based on the assumption that if Christianity works, Christians will not get hurt, or at least they will never be on the losing side of a battle.

Nothing could be farther from the spirit of Christianity. The Christian faith says that some things are good and right, and we do them regardless of the consequences. To win, in the Christian sense, is different from winning in the ordinary sense. It does not mean to come out on the top of the heap; it means to be true to the highest even when one is at the bottom of the pile.

Take Paul, for example; he is not honored today because he conquered that tyrannical maniac, Nero, stripped him of his power, and turned Rome over to the Christians. It was the other way around. Paul was the one who was beaten, thrown into prison, executed. Yet, in that strange logic of Christians, we say he was the winner. As someone has put it, today people call their dogs "Nero," but their sons they name "Paul." It was not that he won the battle—he did not—but that he was true to the highest.

When Peter was crucified, did that prove Christianity was too soft to confront the armaments of Rome? When Stephen was stoned, was that conclusive evidence that Christianity could never withstand the passion of organized Judaism? When Jesus stumbled up Golgotha under the weight of a cross, was that the end of the trail for the Christian faith? The history of Christianity is not the story of a victorious army, but of faithful men.

A sailor on the "Queen Mary" told a friend of mine the story of a captain who had just retired. He was steering his ship through one of the worst storms in years. Waves broke over the top of the vessel, and the crew were afraid, but the ship moved ahead. Presently the boatswain came to the bridge and said, "Captain, don't you think you ought to ease it up a bit?" But the reply came, "Let'er go. She's built to take it!" The answer satisfied for only a little while; when the boatswain reappeared, "The seas are pounding her hard," he said. "Don't you think you might ease up the speed just a mite?" But the captain said again, "Let 'er go. She's built to take it."

Presently, however, a winch, torn loose by the pounding of the waves, began to roll about on the forward deck. The captain asked the boatswain to get volunteers from the crew to go out on the slippery, rolling deck, and lash the careening steel down. But he came back presently to report that no one would dare do it. "Well," said the captain, "I'll go out and do it myself." The boatswain joined him, and at great risk, with "mountains of icy water pouring over them," and "with the winch charging madly from side to side, they secured it." When they got back to England, the captain fired his whole crew, saying, "I won't have anyone shipping with me who is afraid to do a job that needs to be done." And the sailor concluded his story by saying, "That is the kind of seamanship that once made Britain the ruler of the waves."

Christianity today is in the plight of that ship. She is in the midst of a storm, and the waves are pounding her hard. There are those who say, "Don't you think you better let up a bit?—compromise a little here and a little there?" But the faithful will always reply, "Let 'er go. She's built to take it."

Another reason that some people believe Christianity will not work in this kind of a day is just a feeling they have of being a little safer if their protector is vicious than if he has the more mild characteristics associated with Christianity. They would like to have faith in the Christian religion, because they think it is nice, and they like nice people, but when they look up and see "the Rus-

sian bear" charging at them, they are not sure it matters that they are surrounded by nice people.

Of course the assumption here is that spiritual forces can go only so far, but in the last analysis brute force is supreme, and that is what one wants in a pinch. In Jerusalem, at a spot not far from where Jesus was crucified, there is a French chapel, the walls of which are covered with magnificent murals. But since wars have no respect for either beauty or religion, shells have marred the pictures. In one scene depicting the drama atop Golgotha, a shell has made a hole through Christ's head. That picture is a symbol of the idea some people have of the role of Christianity in our present crisis; a beautiful, but helpless, thing which, if not protected by some force mightier than itself, will be destroyed.

But there are some of us who still believe that Christianity is not only beautiful, but that it is strong, and that while its power does not look very impressive to those who are accustomed to a limited view of power that includes only earthquakes and bulldozers, atom bombs and secret police, it is, in the long run, mightier than any of these.

Some of the Old Testament writers believed that God was on the side of the righteous in battle and that he would enter the struggle and see to it that they were not defeated. But Christianity has never held that position. It offers little security to the person who judges the power of a thing by its physical strength. But it promises eternity itself to the man who believes there is an eternity and puts his trust in it.

The great American tragedy that moves dramatically through its successive scenes is the story of people whose Christian ideals went down one by one like helpless prisoners being shot at sunrise, the victims of their very desire to defend those ideals. As Justice William O. Douglas so effectively put it, "The military effort has been involving more and more of our sons, more and more of our budget, more and more of our thinking. The military policy has so completely absorbed our thought that we have mostly forgotten that our greatest strength, our enduring power, is not in guns but in ideas."

One time when a certain proposal was under consideration, Mr. Churchill told Mr. Stalin that the idea was not looked on with favor by the pope, and the Russian dictator replied with the cynical question, "And how many divisions does the Pope have?" Unfortunately, when he said that he was speaking for more than himself and his communist followers. He was voicing the sentiments of millions of people who believe that in the last analysis the importance of a thing is determined by its might. As a radio commentator put it some time back: "Too much of this world is run on the theory that you don't need road manners if you are a five-ton truck."

Against this pagan concept the Christian faith stands firm in its conviction that, in spite of all the evidence to the contrary, physical might is no match for the power of the spirit. Paul said it beautifully in his letter to the Galatians. Would that it had been addressed to the Christians of the twentieth century who are tempted to lose heart. This is what he said: *Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap. For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life. And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart* (Gal. 6:7-10).

A third reason people say that Christianity will not work in this kind of a world is that they see certain countries attempting to wipe it out, and apparently succeeding in their efforts. In China, for example, Christian missionaries are driven out or killed. Nationals who have accepted the Christian faith are put under tremendous pressure to transfer their loyalty to communism. In the face of this violent opposition, it is felt, we must protect Christianity or it will be wiped from the face of the earth.

But let us take a look at this notion that Christianity is something that needs to be protected. We protect things that are helpless and cannot defend themselves. Jewelry is put under lock and key to protect it from robbers; children are kept under the watchful eye of their parents to protect them from dangers, but not everything has to be protected.

Henry Crane tells how, when he was a boy, he and his father were taking a trip to Pike's Peak. At evening, as they were approaching the mountain, they came to a place where the road was blocked. As they drew to a stop a gruff voice called out, "Be you friend or foe?" When they had satisfied him that their intentions were good, he opened the way and let them pass. As they moved on, Henry Crane's father turned to his son and said, "That darn fool thinks that he is protecting Pike's Peak."

There are some people who act that way toward the Christian faith. We must overcome the idea that Christianity is something fragile, like an antique vase, that must be handled carefully or all its rich beauty will be shattered. Do people suppose that God is weak?—That Christ is delicate? Whose hand do they think created this universe? Who makes the wind blow and the sun shine and the rain fall? Who gave them the materials they use for their destructive purposes?

In contrast to this pagan thinking that worries lest Christianity is about to be destroyed, the Christian view is that we have a God whom no tyrant can conquer.

There are those who believe in these times that Christianity is in danger of being defeated, but there are others who believe that you cannot defeat God. Bishop Ensley summed up the matter in a sermon he preached some time ago. He said, "Suppose the dictator, a mad fellow, resolves some night that he will put out all the lights in his realm. He sends his agent out, and by feverish efforts at last they are able to report that every light in the kingdom has been extinguished. 'Ha, ha,' cries the tyrant, 'I have defeated the light.' And so he has, the earthly lights. But just so as he begins to gloat over his dark victory he looks eastward, and, lo, there is the sun."

We are living in perilous times, and one ought never to underestimate the power of evil in a world like this. But let no Christian underestimate the power of God.

Theology

I Believe in the Holy Spirit

By F. RODERICK DAIL

Many Christians today are suffering from spiritual impoverishment because the Holy Spirit is only a word in their experience, says this author, pastor of the Methodist church, Gibson, N. C. Here he illustrates his understanding of the Trinity by analogy of the role of an earthly father with his family.

PERHAPS modern Christians know as little about the Holy Spirit as any part of our historic doctrine. We have faith in God as heavenly Father. The historicity of Jesus is an established fact. But the Holy Spirit—what is that? We sing about "God in three persons" and the Trinity as "blessed." Yet, many Christians would be hard pressed to say what the relation of the Holy Spirit is either to deity or to Christian experience.

One of the first things to be said is that God the Father, God the Son, and God the Holy Spirit are not three separate personalities which are somehow mysteriously blended or related so that they are in reality only one person. To say that God is three persons as we use the word today is to remain puzzled rather than enthralled and to lay ourselves open to the charge of worshiping three gods. It is to deny the fundamental insight of Hebrew faith: *The Lord our God is one Lord.* What, then, do we mean when we speak of God as Father, Son, and Holy Spirit?

Let me illustrate my understanding of what the Trinity is by looking at the role of an earthly father as he is related in various ways to his family.

First of all, as a father of love he has shared in the creation of his children. Through the laws of heredity each of his children carries something of the father's flesh and blood in his body. Even their personality traits bear resemblance to his. His role as father continues as he works to provide such needs as food, clothing, shelter, education, and recreation.

He sets up certain standards of morality and decency by which he expects his children to live. All the while he envisions a grown-up son or daughter who is honest and upright of character, trained of mind, and who lives to bless his generation with developed talents and abilities. Are not these fatherly acts a clue to understanding "God the Father" who is the creator, sustainer, and planner of life and all material things?

Then, one day the father's heart is broken. He learns that in some far-off city his son has brought disgrace upon the family by breaking a law of society. Neighbors suggest that the erring son should be cut off from the family and left to take the consequences of his own misdoing.

But the father cannot abdicate his parental responsibility. He goes in person to a prison, and there he reminds his son of the dreams and aspirations which he has cherished for him since the days of his childhood. He says, "The law demands your punishment, but I have decided to pay the price for what you have done. I will even take you home again to live as a member of our family." Is not this visitation of love and restoration a clue to understanding what is meant by "God the Son," God's coming to us in our lostness to redeem us and bring us back into the full relationship of his sons?

In the years that follow the father's visit of redemption, the son establishes his own home, rears his own family, and goes into business for himself. Yet, he cannot forget the father. He keeps his picture framed where he sees it many times each day. In times of perplexity he calls upon the father for advice and counsel. Whenever the son has used up all his resources, the father gives him material gifts that remind him of the gracious act that saved him from ruin and disgrace.

He is confident that the father still loves him. In fact, when he remembers his father and how greatly dependent his very life has been upon him, it seems that the father is with him as a presence, as an unseen helper, striving with him to make those dreams come true which the father shared with him during a visit long ago. Is not this a clue to understanding "God the Holy Spirit," God who daily walks with his children, gives them aspiration and guidance, and whose words live in their hearts as the truth that sets them free?

Here, then, is a father, one person, who related himself to his children in a triune fashion. As he expressed his nature and personality to them, he simply assumed three different roles in the drama of family living. Yet, he is ever the same person. Is not this a clue to understanding God as the blessed Trinity who has related himself to us as Father, Son, and Holy Spirit?

But, you ask, "How did the Christian Church ever come to believe in a doctrine of the Trinity?"

In the first place, it is well to remember that Christian doctrine or theology is merely the effort to explain personal religious experience in words that are not contradictory. Christian theology begins as a Christian's witness to what God has done for him. It grows as many Christians relate their experiences, and then together reverently seek to discover what is basically true about that experience. As agreements are gradually reached, they become the standards by which other people measure their religious experiences.

Now let us ask, "How did the doctrine of the Trinity arise as a necessary consequence of the inner experiences of the early Christians?"

When Jesus called the disciples to follow him, he called men who were

"theists," or believers in God, the God of Abraham, Isaac, and Jacob. They had been reared in the Jewish faith, and their first lesson in the synagogue was to learn by heart a statement of faith in one God: *Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might.* It was their worship of the one God that had made the Jews different from their neighbors, and any deviation from this heritage was worthy of death itself.

Yet, the disciples had experiences that they could not explain satisfactorily in terms of their monotheistic theology. What they had seen and heard and experienced as companions of the Master simply would not fit into the forms of thought by which they explained other events in their lives.

They had seen the sick healed, the blind receive their sight, the lame walk, and sinners forgiven. They heard greater words spoken with greater authority than they could imagine possible. Then, when the awful days of his passion and death were passed, an incredible thing happened. The Master assured them in unmistakable ways that he had conquered death and was alive forevermore. A name that only a few had used before seemed now to say best about Jesus what they all felt. They called him the "Son of God."

As the gospel story made its way into the Greco-Roman world, even this concept grew in meaning as the living Christ meant increasingly more in human experience. Years after the resurrection the mystical John was to say that Jesus of Nazareth was the Word made flesh, that in Jesus the creative goodness of God that had founded the worlds in the beginning had entered supremely into human life. That which had existed eternally with the Father as a part of his nature and being was revealed to sinful men through a man, an itinerant carpenter who said, *The Spirit of the Lord is upon me.*

As the resurrected presence of Jesus lingered with the Christians in their work and worship and fellowship together, they were assured that the kind of goodness that they had seen in his earthly life lives forever as part of God himself. Hence, it was not only natural to designate the revealer of God as "God the Son"; it was a necessity.

There was yet another experience, however, to which the disciples felt impelled to witness. Although we are not certain about all the details of what happened on the day of Pentecost, we know that the disciples, after much prayer and study and self-examination, so gave themselves to God that they had an experience of spiritual power and strength that raised them far above their former fears, weaknesses, waverings, and self-seekings.

Peter found himself preaching Christ as Savior and Lord to the very people to whom he had said with cursing, *I do not know him.* The other disciples, also, preached with new power and authority. They were able to heal sick bodies and minds as Jesus had done. Their minds were so quickened and alert that the words of Jesus remained with remarkable clarity in their memories. They seemed to understand as never before how the words of Jesus could be related to their daily living. In fact, the spirit and power which they experienced seemed like that which had rested on Jesus at the time of his baptism.

Sometimes they said that it was the spirit of Jesus with them. Sometimes they called it the Holy Spirit. But by whatever name, they felt that the Spirit which had supremely found residence in Jesus of Nazareth had, also, come to live in them. Collectively they were becoming the new body of Christ, the Spirit-filled church.

As the months grew into years, the Spirit sustained them in persecution, came to them as the inspiration of truth, shone as a light to guide their steps, came as strength to overcome evil, and lingered as a counselor to befriend and comfort. This was, indeed, the Holy Spirit of God actually living out his will and purposes in their lives.

When the time came that it was necessary to state formally the faith of the church so that error and heresy could be identified, normative Christianity was expressed in terms of normative Christian experience which had discovered God's relation to his children to be that of Father, Son, and Holy Spirit. Hence, we declare, "I believe in God, the Father Almighty, . . . and in Jesus Christ, His only Son our Lord; . . . I believe in the Holy Spirit."

May we not say truthfully that as *the Word became flesh and dwelt among us,* even so the creative goodness of God as Holy Spirit is seeking a new home in our hearts?

If this be true, then our most pressing question today would seem to be, "How may I enter into fellowship with God who comes to me as the Holy Spirit?" It may be that our spiritual pilgrimage will parallel that of the early Christians who came into a daily life of poise and strength. Three steps are essential.

The first step is to believe in a Christlike God, a God who in his vastness and mystery is in all particulars like the spirit we discover in Jesus. But real belief in God is not easy. Harold Bosley once said, "The simple creedal statement, 'I believe in God,' is easily the greatest and costliest conclusion ever reached by the human mind" (*A Firm Faith for Today,* p. 35, Harper & Brothers, $3.00). To believe in God is to step aside and acknowledge ourselves to be his subjects. It is to denounce the pride of our hearts that sets us over against God and denies his claims upon us.

We prefer instead to feel dependent and wholly self-sufficient. Our human predicament is evidence of our infidelity. Real belief in God displaces self-sufficiency with humility and dependence, acknowledging God to be God and ourselves to be his.

A second step is what has been called "surrender." It is the submission of our whole being to God, so that the greatest fact of our lives becomes our desire to do what he wills. Self-surrender is not so much giving up something as it is giving ourselves to Somebody. It is admitting our weakness in order to receive his power. E. Stanley Jones has said, "The difference between a person before and after the coming of the Holy Spirit within is the difference between a sailboat and a steamboat. The sailboat depends on environment, on circumstances; the steamboat depends on 'inner-stances'—it has

(Continued on page 48)

Resurrection or Immortality?

By WILLIAM M. WILDER

Many Christian ministers today use "resurrection" and "immortality" synonymously, but they are two different ideas, protests the pastor of Sylvan Hills Methodist Church, North Little Rock, Ark. He calls for more accurate usage.

MOST of us have been in the situation in which one more added burden caused a breakdown. This became my situation as I heard one of our great preachers of Methodism speak eloquently concerning immortality. To me, immortality is a pagan term, and has no business being linked with Christianity.

I believe it is time—past the time really—when we as Christian ministers ought to face the implications of our loose thinking concerning the Christian doctrine of the resurrection, and what we blithely speak of as "immortality."

Right away someone is going to object that bringing in the resurrection is like introducing a Model T on the present scene. But hear me out and perhaps you will change your mind, or at least sit down and re-evaluate your own thinking on the subject. It is high time we became fairly consistent in our thinking and preaching concerning the life hereafter.

For instance, it is a common practice of many ministers to lump into one basket the terms "resurrection," "immortality," and "eternal life," and to use these terms synonymously. Because of this practice, a good many of our laymen and some of our ministers have come to accept them as being synonymous. And it just is not so.

In the first place, in the strict meaning of the word, Christianity has never believed in immortality. Oh yes, I have looked at the latest dictionary and found it used synonymously with the term "everlasting life." But the term "immortality" has a traditionally different meaning of everlasting life than the Christian term "resurrection." Immortality is derived from the Greek and in its beginning and through the years has meant something totally different from what Jesus and Paul implied when they mentioned the resurrection.

The Greek conception of life in the hereafter, though usually delegated only to the gods and demigods, made room for the idea that as there was some sort of unknown spirit in each man, when death came that spirit was released to be absorbed into the one great spirit which was eternal.

I need not go into a long dissertation as to why this is objectionable to the Christian faith. I have an idea it is one explanation why Paul, who preached in the midst of such a prevalent Greek conception of the hereafter, spoke so forcibly on the doctrine of the resurrection.

One of my best friends in seminary use to argue with me on this theme a great deal, and it was his contention that he could not say the Apostles' Creed with a clear conscience because he did not believe in Paul's idea of the resurrection. When I stated that I liked the creed for just that point and could state it conscientiously, he immediately wanted to know how I could believe in that old idea of everyone jumping from the grave at the same time.

Well, I do not care for that particular phase of the resurrection theology—though, of course, it was prevalent in Paul's day and is widely accepted today.

But I am convinced that a belief in the Christian doctrine of the resurrection is perfectly reasonable apart from that section which deals with a general resurrection in the last days. The Christian doctrine of resurrection, as opposed to a pagan idea of immortality, brings out the truth that when we enter into that life which is eternal, we shall retain our individuality, our distinctiveness as persons.

We are not to be absorbed in some mystic way into the great Spirit of our God, but we shall retain that which makes us ourselves. The doctrine of the resurrection also helps us to combat that very subtle heresy which has seeped into much Christian writing that all men are inherently immortal in themselves.

I believe Paul stated it best when he was comparing the resurrection to the planting of a seed. When you plant an acorn, you'll get an oak, and if you plant another acorn, you'll get a separate and distinct oak. To me, the essence of what Paul was saying is that the Christian belief in resurrection was opposed to the Greek term "immortality" in that we believe that regardless of the type of body or spirit that we may have in after-life, it shall be in some way separate and distinct from other bodies, or spirits, and that we shall continue to be ourselves.

As to the conception of the rising at the last days, I realize that its backers can find plenty of scripture for their case. Yet, my common sense can see no useful purpose for such an arrangement concerning a general resurrection, and the only instance in the New Testament that I can recall where Jesus came in contact with the term "resurrection" used in its general sense was when he talked with Mary and Martha concerning Lazarus—and Jesus contradicted their belief by stating, *I am the resurrection and the life; he who believes in me . . . shall not die* (John 11:25-26).

And then, of course, none of us can forget the time he promised the thief that on the day of his death that he should be projected into paradise. These two instances are sufficient proof to me that Jesus did not believe in the general resurrection in the last days, which had been a Pharasaic belief in Jesus' day and was carried over into the early Christian Church.

I realize this article does not begin to cover the subject, but perhaps it will help to blow away a little of the smoke, and at least clarify some of the terms.

Of two things I am convinced: that we need a consistency of thought and word on this subject; and that we as Christians can preach on the resurrection and its meaning for our own lives just as firmly, and with as great a hope and faith, as Paul could in his day.

How We Publish a Yearbook

By JOHN DAVID ERB

An inexpensive mimeographed yearbook and directory for the local church affords an opportunity to place the total church program before all the members, says the pastor of Park Avenue Methodist Church, Worcester, Mass.

"THE LIBRARY has received from you as a gift, the: *Yearbook and Directory*. For the directors, and in behalf of the readers of Worcester, we send you grateful acknowledgement." Thus reads the card showing that the annual publication of the Park Avenue Methodist Church, Worcester, Massachusetts, has found another place of value.

For the third year the *Yearbook and Directory* has been compiled, mimeographed, and presented at the annual spring all-church supper. It is a volume that belongs in the home of every member and constituent, the local library, the office of the Chamber of Commerce, the district superintendent's office, the files of the council of churches, the bishop's office, and wherever a use is probable.

The contents within the forty pages for this year cover every aspect of the total program of the local church. There is the message from the pastor; the official listing of all officers, commissions, and committees; the edited minutes of meetings of the official board and the trustees; the complete financial reports; a bit of history or outstanding event of the year; the yearly reports, usually more complete than those given at quarterly conference, of all organizations and groups; the listing of all new members, baptisms, weddings, and "members who have moved on to the Greater Life"; and a list of the preparatory members.

The second section, separated by a colored sheet, gives a complete listing of all members of the church with addresses and telephone numbers. Nonresident members are listed also. This is kept up to date throughout the year by listing all changes each month and enclosing the corrections with the monthly news bulletin or church letter that goes to members and constituents.

The cost of such a volume is not prohibitive. In fact, it pays for itself. Two hundred copies were prepared this year with a cost of approximately $60. Without placing any charge on the book, complete distribution is made easier. It is suggested, however, that a minimum contribution of $.25 would be very helpful in meeting the costs. When the volume is launched at the all-church supper, an offering is taken that usually almost covers the entire cost. Careful promotion, which has not been thought necessary in our church, could possibly overpay the cost.

The actual labor by a capable secretary of cutting the stencils, mimeographing, sorting the sheets, and stapling takes about one week for two hundred copies. A certain amount of neatness may be sacrificed if the work is done by incapable hands.

The material should be collected about two weeks before beginning to cut stencils. The heads of all organizations and the various secretaries are made responsible for the material and are quite co-operative in meeting a predetermined deadline. After the first year great improvements will be made in content and phrasing.

It should be generally understood that all material submitted is subject to editing by the pastor. Most reports can be carefully improved and enlarged. The original writer receives the credit and there is seldom any resentment. The writing of the reports soon becomes an annual responsibility for which preparation is made during the year.

The values of a *Yearbook and Directory* are numerous. Only a few need be listed. A year-by-year permanent record of the church's activity is on file, not only in the church office but in every home and other offices as already enumerated. This record is often invaluable in the future as well as the present.

All members receive a comprehensive view of the total program of the church. All official action taken by the official board and the trustees is clearly before everyone for information and reference. An up to date membership list is available to everyone.

This encourages corrections in names, addresses, telephone numbers, and matters of membership. Nonmembers had been carried as members for years until their names appeared. In other instances names were spelled incorrectly and letters were so addressed but no correction was offered until the listing appeared. Important events such as baptisms, weddings, and deaths are permanently recorded with dates and are often important to the members or their relatives.

The various reports become incentives to the organizations for better reports next year. A clear picture is given of the number of people who are working in the church and the wide scope of their responsibility and achievements. The names of those who may otherwise be unnoticed will be given recognition. A yearbook aids in planning the next year's program, and contains a very handy telephone directory that saves a lot of time.

With the possible exception of very large churches the *Yearbook and Directory*, with its low cost and comparatively small amount of work, will be one of the most used additions to any local church.

Activating a New Church

By BERNARD L. HATCH

The steps in the organization of a new church are explained here by the executive secretary of the Research and Development Committee of the Texas Conference. He has had an unusual role in starting new churches.

IT WAS with mingled emotions that we sat at the banquet celebrating the first birthday of Chapelwood Methodist Church. Just one short year ago we had met for the first Sunday school session and worship service. There had been only fifty-eight present for this first session; now they had a membership of one hundred twenty-eight, and one who had already joined the Church Triumphant.

The first meeting had been with thirteen persons present, all of whom were laymen. They had called upon each other for suggestions and had asked the research and development committee of the Texas Annual Conference to assist them. Consequently on a Sunday evening a meeting was called at which nineteen persons were present. Christmas was immediately ahead so it was decided to have the first meeting for Sunday school and worship soon after the holidays.

A steering committee was organized that would have informal membership —everyone would belong. Officers were elected; plans were made for the first meetings; necessary materials such as church school literature and song books were ordered from The Methodist Publishing House; a committee was appointed to secure a meeting place; and the project was under way.

The steering committee had two functions: it was the business organization of the newly activated church, and it had the responsibility of organizing every activity. We had nothing at all to begin with and we had to create each group as the need was felt for it. As soon as a group was created, the steering committee would cease to function as that organization. Each officer was selected on a temporary basis. We had not yet had a quarterly conference to make the elections official, and we thought it a good idea to try out those elected.

It was also thought wise to have a house-to-house canvass to obtain necessary information. Specialists were secured and they were paid with mission funds. The names of those that were interested were turned over to persons who contacted them. Meanwhile the Sunday school and worship services were conducted each Sunday. When the executive secretary was not able to be present, other ministers were pressed into service.

The information obtained also furnished names and addresses of potential church school pupils, teachers, previous officers in the church, and choir members so that it was not long until the new organization began to take shape as a church. The name of "Chapelwood" was selected by the group at one of the early meetings.

After three months, a full-time pastor was appointed to the church. The offerings until this time were used to purchase needed materials and to build a backlog against the day when it would be needed. Immediately following the appointment of the pastor a quarterly conference was held and the new church took on its share of apportionments. With the coming of the new pastor a wave of enthusiasm took hold of the congregation.

Each year a birthday celebration is held. It is in the form of progress reports and challenges.

Four years have gone by and a brief résumé shows these facts: four hundred members have been attracted to the church and its program; five acres of land have been acquired for a site; a house was donated to the church and moved upon the site and it was used for weekday activities until it burned a year ago; a parsonage was built within three years at a cost of $32,000, bringing the present total property value to $74,000; plans for the church building (to cost an estimated $500,000) have been completed and the first unit is now under construction (until the completion of this first unit the church will continue to meet in a public school building as it has done since it was organized).

The church school now has an enrolment of 425 with an average attendance of 250, and a rotating corps of church school teachers. A woman's society has been organized with most of the women in the church as members. There is now a chartered men's club and a choir. Two staff members —a secretary and an assistant to the pastor have been added. The official board has adopted a rotating system for itself.

The church has a planning council that appointed a survey committee before planning the building. This planning council likewise appointed a program research committee whose responsibility was to determine the future program of the church, a membership and growth committee whose responsibility was to project the probable ultimate number of persons and families to be served by the church, and an architectural committee to study the different types of church architecture and bring recommendations to the congregation concerning the most feasible type for that particular church and the best architect for the project. Each of these committees used every available professional assistance.

The sanctuary is being built to seat few enough that two morning worship services will be necessary.

By using a little imagination it is comparatively easy to visualize the assistance the district Board of Missions and Church Extension has given. This board made the first payment on the site, gave direction to the program in general, and approved the plans for the church building. While this church has strong leadership, it could never have made the progress it has made without this wise and sustained assistance of this board.

This church has already assisted in the activation of another church near it. Plans are under study for putting still another nearby and in the not too distant future there most likely will be still another.

More Singing Congregations

By JESSE H. ROBERTS

To those who are seeking a way to overcome the lack of interest in congregational singing, this pastor offers a two-fold plan for use in annual conferences. Jesse H. Roberts is minister of the First Methodist Church, Ottawa, Ill.

RELIGION and music have blessed each other. In the history of the Christian religion music has played a major role in inspiring individuals to dedicate themselves to the cause of Christ. Likewise, the Christian message has become an inspiration to music, providing its great theme.

The singing of hymns by the congregation has been by no means an insignificant part of the life and power of the Christian Church. The early Christians gained comfort and security from singing together simple melodies with Christ as the theme.

It has not always been true that the music of the church was designed for the vernacular. Professional musicians and choirs rendered chants and masses that were no doubt appreciated by the people, but which they did not always understand. Luther and others of his day began a revival of hymn singing, and no doubt this fact was as powerful as any other in the spread of the Protestant movement.

We in The Methodist Church are well aware of the dynamic that congregational singing has provided for our growth. It is inconceivable for us to picture the possibility of The Methodist Church having the effect upon the world that it has had without acknowledging the work of Charles Wesley.

The English common people, who had not been singing religious hymns for two hundred years, committed themselves to Christ at least partly because Charles Wesley provided them with singable hymns that they could understand. Most of Charles Wesley's hymns have served the purpose of a particular day and are no longer suited to our life and thinking, but we as Methodist must still acknowledge the power derived from singing together. It is no less important simply because our ways of worship and our methods of evangelism have changed.

The Methodist Church today is not making any serious effort in this field. We employ experts for many purposes. We even employ professional musicians, at least in the larger churches, to play our organs and lead our choirs. No doubt more money is spent on music in our churches today than in any previous period, but the congregation does not benefit greatly.

I do not discount the inspiration we receive from listening to a great choir; I merely call attention that the minister of music (if the church is large enough or fortunate enough to have one) rarely has a chance to turn to the people of the congregation and inspire them with his leadership. In most of the larger churches the choir seems to be the most important part of the music program. We let the congregation follow along as best they can.

My fellow ministers in the South will appreciate that while we may frown upon the rhythmic, commercialized sacred ballads so popular with some people, we have as yet done little to constructively counteract it.

For the past fifteen years I have at different intervals been an evangelistic singer, a choir director, and a pastor. I have attempted during those years to formulate a plan that will revive in our great church the enthusiastic singing of the hymns, and a plan that can be adapted to any section of our country or to any church. The plan is simple, and consists of two parts.

First, every annual conference within the next few years could work toward hiring a full-time minister of music. The board of Education in the annual conference could lay the ground work for this goal by appointing a committee on sacred music.

This committee, consisting of laymen and ministers, could do at least three things. (1) They could make available to the churches the names of people who could give leadership training in this field.

(2) A school of sacred music could be planned each year on the conference or district level with outstanding leaders selected to emphasize both hymnology and choral work. Sunday school teachers, choir leaders, and organists, as well as any others interested in music, should be invited.

(3) Deans of summer camps could be urged to include a course in hymnology in each camp program. This course has always been filled to capacity in camps where I have helped or been dean during the past eight years. Music has the advantage of being popular.

The minister of music, if hired, would be available to a church, or preferably a group of churches, for training in the use of hymns. In selecting a minister of music we ought to bear in mind that this program should be planned to appeal to the masses of people and would not necessarily be a highly technical program.

Second, the local church can work toward a planned program of hymn education. This can be done, and is often done, in the Sunday school, youth groups, and even in the worship service. Informal but well-planned "hymn-sings" on Sunday evenings can play a vital part in this work.

The annual conference program will help locally because it will be designed to reach the local church by sending young people and adults back from summer camps and music institutes better equipped and more enthusiastic to lead the groups in which they participate.

The National Federation of Music Clubs sponsors a "Hymn-of-the-

Month." In the First Methodist Church of Ottawa our choir director is given an opportunity at one of the services to tell the background of the "Hymn-of-the-Month." The congregation then sings the hymn. Another minister I know arranges entire worship services around significant themes, using hymns sung by the choir, soloists, or other groups to bring an inspiring message.

Several results may be expected from this plan. When people are interested in the greatest hymns of the church, they will lose their interest in music of cheaper quality. Not only will the singing be better, but the spiritual life of the church will be deepened because the people will have learned to worship more effectively through this channel of expression. Our church can again become a "singing church."

Plans are now under way in the Rock River Conference to have a seminar on church music in the near future. The Board of Education is spearheading it, and we expect that four areas of church music will be emphasized. There will be present to lend assistance to people who come from the churches of the conference good leaders in the fields of music for the church school, congregational or group leadership, choral music, and instrumental music. This is an example of what all conferences could do to revive interest and knowledge in this field.

Evangelism and Aldersgate Day

By STANLEY JEFFERY

Pentecost Sunday and Aldersgate Day coming at the same time this year will provide the preacher with a unique opportunity to remind his congregation of the presence of the Holy Spirit in the life of the church, says the pastor of the Urbana Methodist Church, Urbana, Ohio.

IN 1953 Pentecost and Aldersgate Day fall on the same date, Sunday, May 24. Both events are of supreme importance. Pentecost belongs to the entire church; Aldersgate Day is of peculiar significance to Methodism.

What happened early in the evening of May 24, 1738, as a little group of people gathered in a room on Aldersgate Street to conduct a prayer meeting? John Wesley tells us, "I think it was about five this morning, that I opened my Testament on those words, . . . 'There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature' (2 Pet. 1:4). Just as I went out, I opened it again on those words, 'Thou art not far from the kingdom of God.' In the afternoon I was asked to go to St. Paul's. The anthem was, 'Out of the deep have I called unto Thee, O Lord: Lord, hear my voice. . . . ' In the evening I went very unwillingly to a society on Aldersgate Street, where one was reading Luther's preface to the *Epistle to the Romans*. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: and an assurance was given me that He had taken away my sins, even *mine*, and saved *me* from the law of sin and death " *(Journal)*.

J. A. Chapman in his little pamphlet *John Wesley's Quest* has this to say about the Aldersgate experience, "On the evening of May 24, external manifestation passed into inward revelation. He [Wesley] found what God has freely offered to man in Jesus Christ. The authentic New Testament experience became his own inward possession. It brought forgiveness, renewal, and immense assurance; it opened up new ranges of life, new avenues of possibilities; it gave him a new consciousness of God 'omnipotently near' and it was charged with the missionary impluse. The good news as to what was possible for man had to be told; Wesley could not keep it to himself. In spite of himself, it may almost be said, he became an evangelist. The quest passed into the crusade."

Today, Methodists are accustomed to the word "crusade." It remains to be seen whether the modern crusade will do for the United States and the world what the original Methodist crusade did for England and the United States. We are reminded by J. R. Chapman that conditions today are similar to those of Wesley's day. He says, "At the present time Wesley is strangely challenging, because he was the last Englishman who accomplished on a large scale that which needs doing so urgently at the present time. He was one of those grand representative souls who in tackling and solving their own problems solve at the same time some of the problems of their age. . . . There are many today who seem to be very much where Wesley was from 1725 to 1738. They have a zeal for God, a loving interest in the Church, a large measure of devotion to Jesus Christ; their works and activities are many, but it is to these works that they are looking for salvation—with this result, that like Wesley they are labouring in the fire. They know that something is wrong, without knowing exactly what it is, and they are filled with a vague but lowering dissatisfaction."

It is quite clear that the need of the Aldersgate experience comes to us today with the challenge not only

of crusade, but of deep conviction and complete commitment to the cause of Christ and his Church. The results of John Wesley's heart-warming experience were completely revolutionary in his own life and resulted in a revolution of mind and thought in evangelical Christianity from that day to this. For the first time John Wesley saw and adopted as his motto, "The world is my parish." He saw clearly that God is making not a nation or a group of nations, but a world.

The world *must* become our parish. The Methodist emphasis has always been world-wide, for we have realized that only a world-wide Christianity can survive. Something must be found that can change all men. John Wesley found it on May 24, 1738, when his heart was strangely warmed.

Are we really in earnest as Aldersgate Sunday approaches? Are we ready to observe it and to recapture the power and passion that Wesley caught that evening? He was afraid that we would lose it and warned us, "I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid that they should exist only as a dead sect, having the form of religion without the power." We need this warning of our founder and we are facing an opportunity on May 24 to heed it and to do something about it.

How shall we observe May 24 this year? What shall our emphases be? Surely we shall want to emphasize the presence of the Holy Spirit in our lives and in the life of the church. We shall call the attention of our people to what occurred in the upper room at Pentecost and at the same time remind them of this heart-warming experience of Wesley on Aldersgate Street. We shall do our best to lead the members of our congregation into an experience of the warmed heart so that they may have the same passion and power that John Wesley had.

This experience must lead to action. Every Methodist must see the world as his parish and catch the spirit of Him who said, *Go ye into all the world, and preach the gospel to every creature.* There are many in our churches who wonder at the value of our missionary enterprise. I heard a layman say the other day, "We have lost China; why waste any more money?"

The need to preach and teach the fundamental principle of Christian missions is perhaps greater today than ever before. We shall either save the world through the gospel of Jesus Christ or we shall lose it to atheistic materialism. This means, of course, a transformed society. Today is not the time to soft-pedal the social emphasis of the gospel of Jesus Christ.

On Pentecost and Aldersgate Sunday this year we shall emphasize from our pulpits without apology the presence of the Holy Spirit in our lives and in the life of the church; we shall remind our people of the heart-warming experience of Wesley and tell them that this experience can be theirs. At the same time we shall help them see the world as their parish and challenge them to greater missionary endeavor. This great day will be another opportunity for us to stress the need of a transformed society and encourage our people to share in it.

We can prepare our churches for the observance of Aldersgate Sunday in several ways. Many of our areas have had United Evangelistic Missions. We must be about the task of conserving those members whom we have won. The program suggested by our own Board of Evangelism on "Developing Disciples" should be used in every church.

A Spiritual Life Mission, when all of the inactive members of our churches are visited and urged to give themselves with renewed zeal to Christ and the Church, should be followed through by every minister. We are learning to put our laymen to work in our churches through prayer and careful organization of "Fisherman's Clubs." Every member of the church should be visited.

The pastor should make spiritual guidance or counseling visits upon as many of his families as possible and urge them to pray, to use devotional literature, and to attend the services of the church regularly. The entire emphasis of every organization of every church should be so planned as to prepare the church for the observance of Aldersgate Sunday.

In addition to suggestions already made, we should be working to make May 24 a day when many thousands shall be received into the membership of our church as a result of visitation evangelism between Easter and Pentecost. The church school, from the children's department through the adult department, should use all possible means to teach and explain the significance of Pentecost and Aldersgate so that the children and adults of our church school may participate in this great observance.

Personally, I believe in promoting church attendance. The plan suggested by our Board of Evangelism for the "Festival of Faith" observance is here highly recommended. Those who did not observe it from New Year's Day to Easter could do so from Easter to Pentecost.

We must, by every means possible, seek to lead our people into an experience of the meaning and significance of Pentecost and Aldersgate. If this is done a modern Methodist crusade like that of the first, when John Wesley felt his heart strangely warmed, may result.

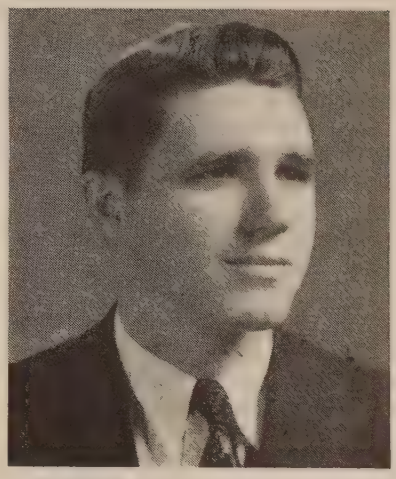
Let us pray earnestly that Methodism will find its way on May 24, 1953, to its own Aldersgate Street experience.

RURAL CO-OPERATION

The average rural church in America has two and one-third competitive churches in its parish. This statement is based on a study of 160 Presbyterian rural churches in the open country or in tiny hamlets in North Carolina, made last year by the Rural Church Department, Drew Seminary, Madison, N. J. In these 160 church parishes there were 378 competitive churches of 27 different denominations. These competitive churches in most cases had not considered co-operation or union because some of them at least did not know how. The Rural Church Department has prepared a bulletin to show churches how to co-operate. It is called "The Art of Church Co-operation" and is sent to any community on request for the cost of printing, 30 cents.

The Minister's Role as Counselor

By SIM SOUTHARD



While the minister of a church serves variously as administrator, preacher, pastor, and teacher, the social role of a hospital chaplain is principally that of counselor, writes the chaplain of Central State Hospital, Lakeland, Ky.

THERE are varieties of service, but the same Lord, says the Apostle Paul (1 Cor. 12:5). This is certainly true in the field of pastoral psychology. Parish ministers, seminary professors, chaplains of denominational hospitals, and chaplains of state mental and correctional institutions are all ordained to serve one Lord. But what a variety of service.

This variety may confuse our people. For example, I visited a mental hospital patient several times before he asked:

"Chaplain, are you a preacher?"

"Yes, I am."

"Well, then, why don't you preach on Sunday?"

In this instance I was able to explain that the other chaplain preached on Sunday. The patient was still somewhat confused because I did not appear like his local pastor, even though we had discussed religious matters. I appeared in a different social role.

These differences in social role illustrate the *varieties of service* among clergymen. They need to be understood both by the clergyman and the person he visits.

For example, what are the differences in the social role of a pastor with a church of five hundred people, a denominational hospital chaplain, and a state mental hospital chaplain?

In a parish of five hundred people the minister is an administrator, preacher, counselor, teacher, and friend. He is honored according to his ability in all these fields. If he is not an expert oiler of the denominational machinery, people may overlook it by saying, "But he surely can preach!" There is little time to major in one pastoral function. Laymen may take over some of the work in which he is unskilled.

Chaplains have fewer functions. They are judged primarily by their ability to relate to people. People are pleased if their pastor develops "bedside manners." The chaplain who calls on sick people all day long had better remember his bedside manners. Neither patients nor administrators look leniently upon a chaplain who talks loudly, jiggles the bed, or talks about others who died a slow death from the same symptoms. Why? Because personal relationship to individuals *is* his ministry.

The home-town pastor is more than a counselor. He represents the community out of which the patient came. Both the chaplain and the pastor represent the Christian fellowship, but the pastor brings news of an enduring fellowship "back home." His visit is a reminder that the folks still care.

The pastor not only brings the community with him; he also reminds a hospitalized parishioner that the community awaits his return. Patients long for a tie to their community. During a Community Chest campaign, for example, one patient who had been in the hospital for several years brought 48 cents to me. This was her contribution to the community. She also wanted to know that the community recognized her. "Where's my feather?" she said. For weeks afterward she wore a red feather, her tie to the community.

Hospital chaplains are handicapped because they do not participate in the community life of patients in the same way that a pastor does. A cardiac patient may tell his pastor how this last attack has convinced him that he must slow down. Both pastors and chaplains hear this in their hospital visitation. But who sees the patient next week at home when he is dismissed from the hospital? Only the pastor is there to work through a new domestic problem: "Less work means less money, pastor. My wife and I can't agree where to cut back."

The personal crisis of hospitalization causes many people to stop and think. They will probably have much time to "just think" if they are not in great pain. This is an excellent opportunity for pastors and chaplains to think with their people about a new way of life. The chaplain may have more training to work through complex and deep personal problems, but he must depend on a local minister for the Christian nurture of such people when they return home.

A mental hospital chaplain may spend a month counseling with men under criminal sentence. These men are sent to the hospital for psychiatric evaluation by the criminal court. A few of them may show some improvement. One may express for the first time his deep hostility against his father. He may begin to see how he expressed this hostility unconsciously in anti-social acts. "I always built up a wall against people because I thought they would hurt me," a patient said to me. "But now I've

opened the door. I'm beginning to let people in. My wife came in—it's wonderful. I want to begin to live as a human being."

This man may grow. But who will help him in his growth when he leaves the hospital? He needs to be related to a Christian fellowship, he needs help in finding a job, he needs support in becoming a man with his wife. If I were his local pastor I could say upon his release, "Why don't you come by the church office tomorrow and I'll introduce you to one of my laymen. He may need someone for a job." A pastor can meet the needs of this man with the rich resources of an enduring community in his local church.

The pastor is able to call upon many religious resources in his community because he is at the center of a religious organization. The chaplain, on the other hand, is surrounded by medical and psychiatric resources. He needs to relate himself both to the staff of the institution he serves and to the religious organizations of the community.

The pastor often works with doctors and social workers on a community team to aid people. Their base of operations is his own church. The chaplain also works on a community team, but it is within an institution, a medical and psychiatric community.

The fact that chaplains live in an institutional community may cause conflict in several ways. For one thing, the chaplain may gradually begin to think and act more like a social worker, a doctor, or a psychologist or psychiatrist than a minister. His closest friendships may be with people who are in other professions within the hospital. As they "talk shop" the chaplain may find security in using the language and developing the outlook of those friends who have had so much experience with patients.

It is difficult for him to translate the insights of other professions into language and thought-patterns which reflect his training as a minister. In the presence of other ministers he may surprise even himself by talking about "humble mechanisms" instead of humility, about "depressive symptoms" when he means "sense of guilt."

This reliance upon the security of another profession may accentuate another conflict. This conflict may be summed up in the expression: "Brother so-and-so has left the ministry to become a chaplain." The fact that some chaplains have not thought out the theological basis for their work gives aid and comfort to this assumption.

This unfortunate state of affairs is being remedied by closer association between chaplains and the pastoral care departments of nearby seminaries. But the suspicion against both chaplains and departments of pastoral care has not yet departed from local ministerial associations. Since there is much to be said on both sides, I simply state that the conflict exists.

Both the pastor and the chaplain represent organized religion. The pastor represents a local church organization. The chaplain of a denominational hospital represents that denominational organization. The chaplain of a state mental hospital represents the total Protestant organization. These differences may be significant with individual patients.

When the pastor of a local church calls upon a parishioner in any hospital, he brings not only the community but a particular part of the religious community to the patient's mind. The simplest example is the patient who asks for his pastor so that he may take communion, or the sacrament, according to the ordinance of his church.

The pastor also represents the social class of people who belong to the First Church or Southside Church. But the chaplain of a denominational hospital belongs only to his denomination in the eyes of the patient. He may be referred to either as "Doctor," "Reverend," or "Brother."

The fact that the pastor or chaplain of a denominational hospital represents one particular denomination may be helpful or hindering. For example, a middle-aged woman in a Baptist hospital was resentful of a chaplain because, she said, "Baptists won't marry divorced people." She was not able to talk about her adjustments in a second marriage because of her feelings toward a pastor who was of the same denomination as the chaplain.

Sometimes denominational ties are helpful. A mother in a Baptist hospital said, "Oh, you Baptists have such a splendid youth program!" Her confidence in a denominational program opened the door for a discussion of her fears concerning a son who was away in college.

In a state mental hospital the chaplain does not have the benefits, or hindrances, of denominational ties. I identify the denomination to which I belong when a patient asks what church I go to, but my primary identification in the hospital is: "I am a Protestant chaplain."

The social and professional status of a mental hospital chaplain is often confusing to patients. Some assume that the chaplain can use his influence as a staff member to get them released. Others feel that he is too far up the social ladder for them to reveal their inner feelings. In order to put both parties at ease, the chaplain must lay aside his authority and be a friend of the patient. It is the love of Christ incarnate in our personality that overcomes the dread of authority: *Art thou come hither to torment us . . . ?*

All ministers move about on a level of friendship with their people. The level of that friendship is determined by their social role. I drop in to see patients just as a pastor would visit the patient at home, but we both know that we are not "at home."

The patient may treat me tenderly as my host in his little room; he may even order a cola drink for our refreshment. But when we talk about his family and home, we talk in terms of the future; or we drop to a more serious level and begin to talk about the past as it affects him today. My visit is conditioned by the fact that this man is sick, he is a mental hospital patient.

In his social visits the pastor seeks to form an enduring relation with his host. He hopes to see him Sunday by Sunday, and looks forward to a visit with him in the church office, or in the home or office of his prospective parishioner.

In many ways the pastor's visit is conditioned by the fact that his host participates in the community life with him. Many ministers seek to

(Continued on page 48)

A.W.O.L.

Introductory Remarks: The following call was made with one definite purpose: to let the wife and mother of this soldier know that the minister was interested in them and was ready to help. The soldier and his mother are members of the church. The wife, whose home is outside the community, is not a member. The attitude of the community has been quite hostile toward all three people. The soldier is looked upon as a deserter, just "yellow," and afraid to fight. I had no previous contacts with the family since the soldier had been at home in seclusion most of the time I had been pastor of the church. The family had not been to church during that period of slightly over four months. On the basis of comments made to me or in my hearing I knew community sentiment was very much against the family, and therefore I felt a pastoral call was very much in order.

Inasmuch as both the wife, Mrs. Love, and mother, Mrs. Baker, were present during the entire call, it is difficult to report the call in full detail. Furthermore, as they were both present and both anxious to talk, the call does not have the continuity (in terms of movement of feelings) that would have resulted if the call could have been made on one of them at a time.

The call was made on Sunday afternoon. When I drove up Mrs. Baker was in the yard, raking leaves, dressed in boots, slacks, and jacket. I introduced myself. She seemed quite glad to see me and immediately invited me in, apologizing for her manner of dress on Sunday afternoon. We went in and she called the daughter-in-law, who also was busy cleaning up in the basement. Both apologized for their dress, saying this was the one Sunday they had not dressed. I replied that they did not need to worry about their dress on my account. As I sat down I noticed the roses on the coffee table and commented on them, and made reference to the roses in the wall paper. (Mrs. Baker works in a greenhouse. This comment was a tie-in with something of interest to her.) Then, following a very brief pause, the real visit began.

The Counselor's Workshop

Each month this section presents a pastor's report of an interview with a person (or persons) seeking help in facing some problem. This month's report concerns an A.W.O.L. soldier and the minister's attempt to counsel his wife and mother. Evaluations by our consultants follow.

The Call

Mother (1). We haven't been down to church lately. . . . I guess we haven't been sure we would have been welcome, because of what's happened. (*This statement carried much feeling with it. To say to a minister, who is a stranger, that you are not sure you would be welcome in your own church has all sorts of implications.*)

Pastor (1). You have been through a lot, haven't you? (*This evidently was a very good response, for it opened the door for both Mrs. Love and Mrs. Baker to talk—they both talked constantly, with one brief digression, for an hour and a quarter.*)

Mother (2). Yes, we sure have. Guess not many people understand why David [the son] did what he did. It was just so bad he couldn't stand it. And, guess they haven't said much about it but several men down there [in camp] have committed suicide. (*Notice Mrs. Baker, the mother, leads the conversation.*)

Pastor (2). Oh. . . . Yes. . . . (*All I needed to do was indicate I was understanding, and that I was interested in hearing more.*)

Mrs. Love (3). I'm not ashamed of what he did. . . . He was not actually A.W.O.L. when he left camp. He didn't desert. He had a pass.

Mother (4). He just couldn't stand it. He had Negro officers. He had to take orders from Negro officers. Things were so bad he had to do something. Being here was not as bad as what he might have done. . . .

Pastor (3). Uh-huh. . . .

Mrs. Love (5). They're making an investigation of the whole thing. The other Sunday when we were in Campton at Fort Able they had two buildings full of soldiers from down there at camp they were questioning, trying to find out the actual situation.

Pastor (4). They realize there must be something wrong.

Mrs. Love (6). They knew where he was all the time. I called the chaplain down there the next day after he came home. I was down there and he had a pass. He said he was coming back with me or desert. So he came. . . .

Mother (7). They didn't come to get him. Guess they thought it would be better for him to be here.

Pastor (5). Be better for him to be here than do something worse.

Mrs. Love (8). There were sixty men out of his company A.W.O.L. The officers had talked about how many there were who had deserted.

Pastor (6). Something wrong with the company?

Mother (9). David didn't desert just to stay out of the army. He's a good boy. He doesn't drink or smoke. His record is good. He just could not stand what was going on there. He couldn't stand the Negro officers—sleeping in a room with three or four Negroes around—not that he is a Negro-hater, or anything, but you know regardless of how clean they are, they do have body odors.

Mrs. Love (10). He's done nothing to be ashamed of. I don't want anybody feeling sorry. I don't want sympathy.

Pastor (7). Uh-huh. . . . (*There was little need for me making much verbal response. By changing my facial expression and by nodding my head, I could indicate I was with them.*)

Mother (11). I feel like he was standing up for principles. . . . He was standing up for the way he had been brought up. War is wrong. He was standing up for principles.

Pastor (8). He had been taught all

war is wrong. (*This was half a question, inasmuch as I was not sure what Mrs. Baker meant in the previous statement.*)

Mother (12). Well, no . . . not all war, but we haven't been attacked. We're fighting a war in Korea, killing people over there, when it's really just to save wealth and money of someone else. The son of a friend of mine tells about how the boys in Korea got rid of a chaplain who didn't drink or carry on with the men, and got one who did. This boy just doesn't go to church anymore. He says he can't go and listen to a man up there when he knows what all he does. . . .

Pastor (9). They got a chaplain who'd be one of the boys? Buddy, Buddy.

Mother (13). Yes, just one of the boys, and they don't go to church . . . David has never drunk and done a lot of things. The outfit he is in is really bad. The chaplain said some of the men were just like a bunch of gangsters. I think they ought to be more careful what kind of an outfit they put men in. . . .

Mrs. Love (14). David's record is good. He's never given any trouble before. The officers liked him. He's had a good record. All of that will come out.

Pastor (10). Those will be factors in his favor.

Mrs. Love (15). That will be in his favor.

Mother (16). He knew what he was in for when he wouldn't go back. He knew he would be punished. He just said he was not going back.

Pastor (11). Things were just intolerable.

Mother (17). Guess most people think he was just afraid of the army, afraid of being killed. It's not that he was afraid of being in the army, or of being killed.

Pastor (12). It wasn't fear of death which kept him out.

Mother (18). No, he's a Christian. He's not afraid to die. . . . I guess I can see how other mothers wouldn't understand why he was out, with their sons in. They think he's out because he feels too good to be in or something like that.

Pastor (13). Yes. Uh-huh . . . You see how they wouldn't understand.

Mother (19). It's just that David was raised a certain way. He was brought up to be a Christian. He's been trained in the Sunday school, then gets in the army and comes up against this. He was just standing up for his principles.

Pastor (14). You feel all of his religious training would just be wasted.

Mother (20). Yes, it would be. They just put him in this outfit made up of all these rough men. You see he had been called home three times; once when his uncle died, once when his grandfather died, and then when his wife lost her baby. Every time he was called home he had to start his basic all over, and finally the third time he got down to this worst outfit.

Pastor (15). You feel that had something to do with it—starting basic over three times.

Mrs. Love (21). I don't understand how the officers talked to the men the way they did. They told them about how many had deserted from that outfit, and how bad it was.

Pastor (16). You think they were putting ideas into their heads.

Mrs. Love (22). Yes . . . then I couldn't understand why one time when David was A.W.O.L. before they picked him up and took him to Fort Able and all they did was give him a pass and tell him to go back to camp. That seemed foolish to me.

Pastor (17). You don't think they would go back .(*I was not sure about the A.W.O.L. "before," but I did not stop her to question her about what she meant.*)

Mrs. Love (23). So, I think maybe something good will come out of all this. At least it will make them dig into this case.

Pastor (18). You feel something good may come out of it.

Mrs. Love (24). Yes . . . it may. We just have to wait and see what they will do. There's not much we can do. It doesn't help to interfere with the military or with the army. But nobody needs to feel sorry for me. (*I got the feeling Mrs. Love was trying very hard to appear brave and unhurt.*)

Pastor (19). Nobody should feel sorry for you.

Mrs. Love (25). I'm going to stay by him. As soon as we find out what they're going to do I'm going to go to be with him. I don't care what my parents or anyone else says. (*This was a very strong statement, made with much feeling.*)

Pastor (20). Your first responsibility is with him.

Mrs. Love (26). My first duty is with him. (*She repeated the meaning of what I had said, but with a different word.*) I want to get a job in the base hospital as a nurse's aid. I've always liked nursing, wanted to be a nurse.

Pastor (21). You could combine being a nurse with being with David.

Mrs. Love (27). Yes. That would be good. David wants me to be a nurse . . . I'm going to stand by him, regardless of what anyone thinks. My parents haven't understood how I feel. They haven't understood it. . . .

Pastor (22). Your parents don't understand.

Mrs. Love (28). They don't understand . . . They just didn't understand at all. (*Mrs. Love shakes her head, gesturing to give emphasis to her statement. This is a painful statement for her to make. It indicates the conflict she has been through.*) Finally, I just left them in Riverville, and came down here. Mother sees things as all one way or another . . . all right or wrong. . . .

Pastor (23). She sees things as either/or—no middle ground.

Mrs. Love (29). Yes . . . no middle ground. I never could talk to mother. I went to my aunt for things. Aunt raised me and mother worked. (*A very important statement.*)

Pastor (24). You felt closer to your aunt than to your mother.

Mrs. Love (30). Yes . . . But I think they are beginning to see things a little clearer now . . . Maybe understanding things a little bit.

Pastor (25). Maybe they can see why it happened.

Mrs. Love (31). Yes, . . . I've had a hard time of it. I've been so nervous. I have been under a doctor's care for my nerves . . . That's why I lost the baby. (*There were tears in her eyes as she said this.*)

Pastor (26). It's been a terrible strain.

Mrs. Love (32). Yes. . . . (*Then, as I recall the conversation, there came a digression—understandably so. We had been through painful material. It was natural that after the painful material was brought out there*

should be a shift of conversation.)

The digression, associated in part with reference to the aunt's having raised the daughter (David's wife), was a discussion of incidents years back. We talked of home life, early youth. David and his wife had grown up in the same community in Riverville. When I observed that they were "childhood sweethearts" she seemed pleased. Mrs. Baker talked about her early married life, telling of the death of her first husband, how she had tried to be close to the children of the community (as well as to David). (The importance of some of this will be discussed later in the interpretation.) This digression soon came back to the present, with a description by the two of them how the FBI and the sheriff came to get David. They pointed out how community gossip had enlarged upon the details, especially about handcuffing him. Mrs. Baker (the mother) had some interesting comments to make about her feelings in the matter.

Mother (33). I guess I understand a little more now about how people feel when there are "write-ups" in the newspaper. (*There had been stories in the papers about the arrest of David.*) I have seen incidents reported and wondered about how people would feel. Now I understand a little more. . . . Here in this little town, of course, everyone knows about what you are doing. It's different in a big city like Riverville, where they're picking up men A.W.O.L. all the time. Here the people all just watch and talk . . . the town's so small.

Pastor (27). (*I started to reply that in a small town the people could be cruel, but she continued:*)

Mother (34). Why, they didn't have any trouble with David. He knew they were coming. The FBI man said they didn't get orders from camp to pick David up until two days before, and he had been up here all this time. . . .

Mrs. Love (35). I told the FBI man that I wasn't going to turn him in any more. If they couldn't hold on to him this time, they didn't deserve him. . . . (*We laughed at that.*)

We talked further about how the FBI handled David, a little about what they would do with him, and his awaiting trial at Fort Able. Mrs. Love discussed her work, especially her experiences in a company office in Riverville, where she had been working, and of her disappointment at their not letting her off on leave when the trouble began. She talked also of difficulty she had had in working in a factory laboratory since, and of how bad her nerves were. She was so nervous she had to give up the job.

When I got the feeling that they had pretty well expressed the feelings they wanted to share at the time, I made some suggestion of leaving by observing the time. This occasioned some additional comments by Mrs. Baker that were very meaningful.

Mother (36). I'm glad you came by. The only church people who have been to see me have been from outside Snowville. No one from Snowville has been to see me. . . . I know there are Christians in the church, but it doesn't seem Christian not to help people when they are in trouble.

Pastor (28). That's time when we need their help.

Mother (37). Don't you think a Christian would try to help people in such a time? (*This was a very direct question to me.*)

Pastor (29). It seems as if being a Christian requires helping people in time of trouble. (*This was half a reflection of feeling and half a statement of opinion.*)

Mother (38). People haven't understood. They have thought all kinds of things. They have talked about the thing. They just haven't understood.

Pastor (30). It hurts deeply that people have not understood.

Mother (39). Yes . . . some haven't tried to understand. I just haven't talked to many people around here about it. . . . I told the people at work . . . I told them everything all along. They are Christian people . . . they understood. I did not tell people around here, our friends. I did not want to obligate them.

Pastor (31). You felt if you told people here it would obligate them (to report to FBI).

Mother (40). Yes . . . would have obligated them.

Mrs. Love (41). I didn't even tell my parents until after they had picked David up. Soon as they took him, I called them and told them everything. . . . The neighbors have been wonderful though (one family) . . . We had to use their phone. When I went over to call, they were crying and I was crying. . . .

Pastor (32). Uh-huh.

(*When I indicated I was going Mrs. Baker said:*)

Mrs. Baker (42). Well, it's good to have someone to talk with. I get low sometimes.

Mrs. Love (43). Yes, drop back anytime you get ready.

(*I got up to leave. At the door several more comments were made:*)

Mrs. Baker (44). We will try to get down to church, if we don't get thrown out . . .

Pastor (33). Think people would run you out.

Mrs. Baker (45). Some of them might. It was pretty hard; I entertained the group of the W. S. C. S. the week after they got David. The ladies helped me though. They were nice and friendly. I felt better.

Pastor (34). It's good to know some are friends. . . . Well, good-by.

Mrs. Baker (46). Yes . . . Good-by.

Pastor's Comments

This was a highly successful call—not so much in terms of any deep feelings that were explored or worked through, but successful because these two people had a chance to express their feelings, talk about their problems in an atmosphere of understanding and acceptance in contrast to prevailing community sentiment. As a result of the call these two people feel that their pastor is ready to help, and that he understands something of the situation.

Mrs. Baker has some real problems to work through. She has been married twice, and is now a widow. After her first husband's death she spent more than a normal amount of time with the children, probably developing an abnormal attachment to the son. (The basis for these feelings is in Mrs. Baker's comments made in the discussion following Mrs. Love, 32.) This observation is made without having talked with the son, so it is open to correction.

I feel the chief value of the call is in the fact that it established a good pastoral relationship with these two people, and therefore, it can be the basis for future helpful contacts.

Consultants' Evaluations

THE MOTHER'S constant appeal to the religious and moral integrity of the boy seems to have several tonal qualities in it: She seems to be displacing her own sense of uneasiness about not having dressed and gone to church that day. She seems to be trying to enlist the pastor in her cause against her son's accusers by using her son as a "religious paragon" alongside their irreligion. She is appealing to first one prejudice and then another to incite the pastor's anger toward her enemies and to gain his sympathy for her and her son.

Oates

The pastor very wisely takes a "non-combatant" relationship. He seems to perceive her real embarrassment and to respond silently to it. This is seen in his responses (1) and (7) All the while he is getting *their* concept of what the situation is.

The wife's sense of isolation crops out in response (Mrs. Love, 28). She is thrust upon her husband's mother for a person with whom she can communicate. She appeals for help in saying that she had to go to her aunt for help. She also points to her doctor. It would be a good thing for the pastor to confer with the woman's doctor confidentially if he has a good "healing team" relationship to the physician. If not, this may be a good point to very cautiously begin one.

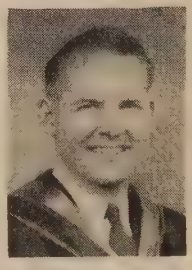
This pastor is really a pastor and not just trying to turn a highly fragile relationship into a non-directive seance in six easy twists of an "uh-huh." In the pastor's response (26) he actually gives a perceptive kind of comfort. "The terrible strain" on this girl was *felt* by the pastor.

Mrs. Love's response (32) indicates that deep anguish often is cushioned by a reference to some casual digression. The shift back to more pleasant things quite often comes as a sort of anesthetic to the painful material, not desensitizing it completely but making it bearable.

I would make two suggestions. First, the pastor had an excellent opportunity to extend to both the mother and the wife the invitation to call upon him for further help. He could have left the door open for them to have made an appointment with him, to have offered to visit again, or to have asked them if there were anything *he* could do. He made very little of his own relationship to them.

Second, the pastor was dealing with two persons caught in the frustration of an inevitable situation. He could well have introduced the use of prayer, scripture, and other religious resources. His question: "Is there anything *I* can do?" might have provoked a request for prayer from them. I think it was a highly successful call insofar as the pastor's own evaluation criteria are concerned. However, the appeals that were made to his abiding role as a representative of the church were simply ignored, and his function as a man of prayer did not enter the whole relationship.—***Wayne E. Oates*, assistant professor of Psychology of Religion, Southern Baptist Theological Seminary**

THE MOTIVATION for this pastoral call was Christian to its core. The spirit of rapport indicates the basic rightness of the visit. I am tempted to write a paean of praise; yet my assignment forces me to analyze the one defeating weakness that runs like a sentimental strain throughout the interview.



Warmer

There was overidentification. The pastor began this early in the visit by asking leading questions that actually "took sides" with David, his mother, and his wife: "Be better for him to be here than do something worse," and again "Something wrong with the company?"

Further, possible objective permissiveness was tipped in the direction of overidentification in regard to their Negro hatred. No value was gained by tacitly being "with them" in their un-Christian attitudes. (Once a successful liquor salesman came to me to talk about a serious family life problem. During the first interview I had the opportunity to quietly tell him my attitude toward liquor dealers. This helped not because I was "understanding and accepting" but because we found we could be honest with each other.)

Then along comes some run of the mill "scuttlebutt" about chaplains in Korea and the pastor seems to almost agree with it when he says, "They got a chaplain who'd be one of the boys? Buddy, Buddy." Even in the face of obvious rationalizations about why David went over the hill and was caught A.W.O.L., the pastor gives the impression that he agrees that David was a good little Christian Sunday school attender. "You feel all of his religious training would just be wasted?" The mother had not even gone this far. So we could go on.

The pastor's job in the first visit was not to agree or disagree but rather to remain detached enough so that the two women would be led in the direction of a scale of values out of which Christian standards could eventually grow.

For example, when Mrs. Baker (44) says, "We will try to get down to church, if we don't get thrown out" the pastor replies, "Think people would run you out?" It would have been better for him to have overlooked the last part of Mrs. Baker's comment and then to have extended a positive, assuring welcome with a genuine expression of looking forward to seeing her in church next Sunday.—***George A. Warmer, Jr.*, pastor, First Methodist Church, Oakland, California**

LITURGY

The Church and Holy Communion

By WILLIAM ESLER SLOCUM

The frequent celebration of the Holy Communion was one of the features of John Wesley's revival, and it should reassume its historic place in The Methodist Church, says this writer, pastor of the First Methodist Church, Eldred, Pa.

AS WE observe the two hundred fiftieth anniversary of the birth of John Wesley and focus our attention, as he did, on the evangelization of the world, we are apt to forget that which he considered one of the most important features of his revival—the frequent celebration of the sacrament of Holy Communion. He considered this sacrament, which he called both a converting and confirming ordinance, so important that it should be made available to the people at least once a week.

As a matter of fact, The Methodist Church in America owes its very existence to the importance Wesley placed on this sacrament. He considered it so essential to the spiritual development of the members of the Methodist societies that he finally consented to ordain bishops to serve in America. However, he first did everything possible to obtain ordination for his Methodist preachers through the regular channels, for he was very sure that the validity of the sacrament was dependent upon the validity of the ordination of the one who administered it.

In this emphasis upon the sacrament, John Wesley was simply returning to the teaching and practice of the early church. Holy Communion was the original form of Christian worship. At first it was the only form that was definitely Christian. The Jewish Christians supplemented it with the synagogue services. Our services of morning and evening worship come from these synagogue services, the services developed in the monasteries, or from the communion itself. As time went on, some of the preparation for the celebration of the sacrament became detached and, for all intents and purposes, became independent orders of worship.

Chief among these services of preparation was the vigil, a simple prayer service. The first vigils were kept on the eve of Easter. Many of the early Christians believed that Christ would return to them during the night before Easter; therefore they spent this night in prayer. At sunrise they would celebrate the sacrament, thus ending their vigil and fast. After a time vigil services were conducted on the eve of all Sundays, and the service was shortened to a few hours. But always, it was a service of preparation for the sacrament.

These vigil services consisted of psalms or hymns, scripture lessons, the reading of letters from the apostles or from some other church leaders, sermons, and prayers. By the fourth century these vigils were divided into an elaborate system of daily services. As far as we now know, those in Syria were the first to be divided. They were divided into two parts, cock-crow and sunrise. The church at Rome, however, did a more thorough job of division. The canons of Hippolytus prescribes prayers at Terce, Sext, None, Sunset, Midnight, and Sunrise.

This enlargement and division of what originally was a service of preparation for the sacrament of Holy Communion led to widespread ignorance of that for which these services prepared the faithful. The part was substituted for the whole.

While the sacrament is mentioned in the New Testament and in the writings of most of the early fathers, Justin Martyr, writing about 150 A.D., was the first to give us a detailed description of the sacrament. He did not give a ritual or order of service but he did give a very good outline of the content of the form used. It consisted of lessons from the apostles and the prophets, a homily, and a prayer for all states of men, a kiss of peace, the offering of the bread and the wine mixed with water, a long prayer of thanksgiving to which the people answered "amen," the distribution of the sacrament by the deacons to those present and the reservation of the consecrated bread and wine for the absent, especially those who were sick. In 235 A.D. Hippolytus mentioned the *sursum corda* and the formula for the administration which was, simply, "This is the body of Christ, amen" and "This is the blood of Christ, amen."

The Liturgy of Clementine, prepared or written about 350 A.D., is the earliest complete ritual yet discovered. It had two main divisions that have been continued more or less to the present time. The first part was called the Missa Catechumenorum. It was in this portion of the service that instruction was given to new converts and those interested. This was followed by the Missa Fidelium.

The Missa Catechumenorum consisted of scripture lessons, psalms, sermon, and prayers. It was patterned for the most part after the synagogue services. At its close all who were not members were dismissed.

The Missa Fidelium was a little more elaborate. It consisted of three parts.

(1) The Pro-anaphora or preparation. This consisted of the offering, the prayer of oblation, the creed, the pax, and the lavabo (the washing of hands). (2) The Anaphora, which began with the Sursum Corda and contained the preface and Sanctus, the Canon, an intercession for the living and the dead, and the Lord's Prayer. (3) The communion proper which included the prayer of Humble Access, the administration of the sacrament, the Thanksgiving, and the Dismissal of the congregation.

Our own service comes to us from the Western liturgies, the Gallican and the Roman. The Gallican was developed from the service used in the church at Jerusalem and is still used in Spain and Northern Italy. For a time it was also used on the British Isles. The Roman liturgy is now the foundation of all the Western communion rituals, although in England it has been greatly modified by the Gallican. Our own service was taken from that of the Church of England. Therefore it comes to us from the first century services as conducted in the churches at Jerusalem and Rome.

Space does not permit an examination of the ritual as it has been gradually developed through the years, so we will make a half-way stop, looking at the Sarum Missal that was introduced in the year 1078, and comparing it with the office of Holy Communion as found in our own ritual. We find that in the Sarum Missal the Communion Office is still divided into two parts, the Missa Catechumenorum and the Missa Fidelium. Placing this in a column, parallel to our own ritual (Figure I), we are struck not by the differences, but by the similarities.

THE SARUM MISSAL	THE METHODIST RITUAL
Missa Catechumenorum	
The Approach to the Altar	The Processional
	The Gloria Deo
	The Gloria Patri
	The Collect for Purity
	The Lord's Prayer
	The Ten Commandments and/or the Beatitudes
The Old Testament Lesson	The Epistle
The Epistle	
The Gradual	
The Alleluia	
The Gospel	The Gospel
The Creed	The Creed
"If there be a sermon let it be given here."	"Then may follow the sermon or communion meditation."
Dismissal of Catechumens	Communion Hymn
Missa Fidelium	
Prayer of the Faithful	
The Offering	The Offering
Offering of the Elements by the people	Invitation to the people
The Lavabo (washing of hands)	
Private Prayers	General Confession
Thanksgiving	Absolution (prayer for pardon)
The Comfortable Words	The Comfortable Words
The Sursum Corda	The Sursum Corda
The Sanctus	The Sanctus
The Benedictus	
The Eucharistic Prayer	The Prayer of Consecration (in which is included the essential elements of the Eucharistic Prayer and the Canon)
The Canon	
The Communion	The Communion
The Thanksgiving	The Thanksgiving
	The Gloria in Excelsis
The Dismissal	The Benediction.

Figure I

What should be the place of this sacrament in the church today?

Some suggestion of this can be found in the names given it by the early church. In the New Testament it is called the Lord's Supper, the Holy Communion, the Eucharist or Great Thanksgiving, and the Breaking of Bread. (Was it by accident that Luke, in speaking of the visit of the risen Lord to the disciples on the Emmaus road, used the most common name for the sacrament when he said, "He was made known to them in the breaking of the bread"?)

During the first two centuries these additional names were given: the oblation, the sacrifice, the divine liturgy, and the mass. The last has the least meaning, being simply the corruption of the final words heard by the worshipers, *Ite, missa est* ("Go, the dismissal is made.").

Some are careless in speaking of the sacrament. The minister does not preside at a communion service, he administers the sacrament. We do not "have communion" on a certain day. We celebrate the sacrament of Holy Communion. The sacrament is always celebrated, never commemorated. It is a proper service for use on any of the feast days of the church. It should not be used on fast days: Good Friday is the one day in all the year when it is definitely out of place except as administered to one who is so ill as to make it unsafe to wait until Easter. We do not celebrate the passion of our Lord.

Care in speaking of the sacrament and its use in the celebration of the great feast days of the church year, such as Christmas and Easter, will do much to restore it to its rightful place in the life of the church. Those of us who have really tried it know that John Wesley was right when he called it a converting and confirming ordinance.

The Ceremony for Infant Baptism

By R. P. MARSHALL

A private baptismal service for infants with only the family and a few friends present may be more significant and meaningful than a public ceremony, asserts the pastor of St. John's Methodist Church, Sunbury, Pa. This is the third article in his series on worship in the chancel-type church.

THE EARLY church used three methods of baptism: sprinkling, pouring, and immersion. As far as we can learn, they were equally acceptable, and the prevailing attitude of liberality extended also to the place of baptism. One could be baptized in running water, in a home baptistry (usually the pool which was commonly found in the homes of wealthy Romans), or in the round buildings which were erected in later years for express use as baptistries.

At the same time, it was permissible for the minister to sprinkle or pour water on the head. Either warm water or cold water could be used. Only one thing was absolutely necessary—water. And only one bit of ritual was fixed—the unvarying baptismal formula: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

It was not until the beginning of the second century that the rite began to be surrounded with much ceremony. Justin Martyr tells of a preliminary period of fasting before baptism, and Tertullian records that in North Africa the candidate fasted for a period, then publicly confessed his sins and "renounced the devil."

At the time of baptism, the water was blessed, the candidate was immersed three times in the name of each person of the Trinity, and upon coming out of the water was anointed with oil and blessed by the laying on of hands. The ceremony closed with the giving of milk and honey to the newly-baptized convert. Of course, this ceremony was performed only at the baptism of adults.

As the sacramental theory became more pronounced, the rite became hedged about with more and more restrictions. It was thought to confer forgiveness of sins and the regenerating power of God, and thus could be performed only once. When the question arose as to what to do about those who had been baptized by heretical ministers, it was decided that converts from heretical sects should not be asked to be baptized again. The use of the formula was sufficient proof that their baptism was valid.

Methodists inherited the Anglican view of baptism and have followed its teachings with some variations. Up to a few years ago, we asked the candidate (or the sponsors) to "renounce the devil and all his works." We permit either of the three forms of baptism, but encourage the use of sprinkling.

With that introduction, let us proceed with our study of the baptismal service.

More and more ministers, in some parts of the country at least, are setting aside special times for baptism of infants. Often these services are held in the afternoon with only the families and friends present. There is much to be said in favor of such practice, but it is not in accordance with the tradition of the Anglican Church. Early Methodism adhered to the English practice of baptizing only at a regular service. When adults are to be baptized, it would seem that the ceremony would be a public one; with infants the case is somewhat different, and it may be that the semiprivate administration is to be preferred.

With only the family and a few friends present, the minister can take occasion to explain the significance of the sacrament and use sufficient time to make the administration impressive and worshipful. And there will be no chance of such an important ceremony becoming a mere spectacle, with irreverent exclamations of admiration or amusement as the infant indulges in the usual squirmings and gurglings. The parents will not be bothered, nor will they be amused.

Not long ago I baptized a tiny baby at an afternoon ceremony attended only by parents and friends. A small sister, full of curiosity, watched intently for a few moments and then began to explore the chancel. Neither the parents nor the minister were disturbed, but I could imagine the disturbance it would have caused in a morning worship service.

This is one occasion when the minister may be as liturgical as he desires. If he would like to wear a cassock and surplice, there will seldom be any objection. Anything that adds to the beauty and solemnity of the rite will be appreciated, and those present will remember such liturgical touches and be prepared to accept them when they are used (if they are) in the ordinary service.

I have said that the baptismal font should be of stone or wood and should be placed outside the chancel. In many Methodist churches it is placed at the right-hand side of the chancel, on the floor of the nave. A few large churches have a special font located on a side aisle. Episcopal churches prefer the ancient English location near the entrance to the nave.

It is not necessary to take the infant in your arms, but it is nice to do so, as it carries out the symbolic representation of the scriptural sentence which precedes the baptism, *He took them up in his arms . . . and blessed them.*

If the minister does not desire to do this, he can allow the father or mother, or other sponsor, to hold the child. When the water is poured on the head from a silver shell, the child's head should be held over the font. If sprinkling is used, it is sufficient to touch the head with the tips of the fingers which have been dipped in the water.

There is much significance to the ceremony which should be explained to the parents. For instance, few will have remembered that the minister does not pronounce the surname of the child. Instead, he gives the child his Christian name, the name which has been selected by his parents to distinguish him from others in the family. This Christian name will be used at his confirmation, marriage, and funeral.

It is well to allow grandparents and other members of the family to stand with the parents at the font, if they so desire. Methodists do not recognize the custom of having godparents, but there are sections of the church where this is a common custom. The function of the godparent is to assure that the child will be reared and trained in the church, and they should make the responses with the parents. The Episcopalians and Roman Catholics make much of godparents.

One small item is sometimes overlooked. It sometimes happens that a child is brought to be baptized without previous interview with the pastor, and the flustered minister may proceed with the service before he has had time to ascertain the sex of the child. The resulting confusion will be extremely embarrassing, for in the prayer at the beginning of the service it is necessary to specify *him* or *her*—and the problem cannot be solved by a grunt! The minister should delegate to someone the task of getting the names and other information for all baptisms in advance. For this reason, it is good practice to set special times when the sacrament is to be administered.

Some ministers have sought to "beautify" the ancient ceremony by the addition of decorative touches, such as using a rose dipped in the water for sprinkling and giving the rose to the parents. That seems harmless enough, but it is a sentimental gesture, out of keeping with the solemn nature of the rite. Others make a practice of kissing the baby. For many reasons, chiefly sanitary, this should be taboo.

Still others try to say something complimentary to the parents during the ceremony. Despite the fact that one of the greatest preachers in Methodism used to endear himself to the hearts of countless young parents by this method, it is out of place and should be avoided.

Finally, some suggestions regarding the arrangements: Be sure that the font is filled with clean water before the ceremony and that it is emptied afterwards. The silver bowl (if there is one) in the wooden font should be carefully dried and polished.

The minister should provide a freshly-laundered handkerchief or napkin (preferably of linen) to use in wiping his hands, and perhaps the infant's head. This napkin should be placed on the rim of the font, or at some other convenient place.

The parents and sponsors should be asked to repeat the Lord's Prayer with the pastor. If the congregation is present, all should join in.

Church Words; How They Grew

Dominoes

Forbidden to indulge in worldly amusements, monks of the Middle Ages had little opportunity for recreation. But they had plenty of leisure in which to meditate. Late in the seventeenth century, brethren of an Italian monastery used their spare time to devise a harmless little game that could be played in silence. Their equipment consisted of twenty-eight smooth black pebbles, marked with varying numbers of chalk dots.

Since there was a strict rule against frivolity, no matter how innocent, no monk was permitted to play two games in succession. It was therefore customary, at the conclusion of a game, for each player to rise and adjust his hooded cloak in preparation for resuming his work or prayers. So characteristic was the act that the man who placed the last piece would say, "Put on the cloak."

In Old French that idea was expressed by the phrase, *Faire domino.* Hence the monks' game came to be called *dominoes.*

—Webb B. Garrison

your right to say it

A SERIOUS CHARGE

EDITOR: In the March . . . issue of THE PASTOR the first two articles by Hazelton and Browning, which are printed to help Methodist pastors plan their Easter preaching, deny the essential fact of Easter—the bodily resurrection of Christ.

The bodily resurrection is plainly taught in the Scriptures, in First Corinthians 15, for instance. It is also the subject of Methodism's third article of religion.

Without the truth of the bodily resurrection of Christ and the resulting doctrine of the bodily resurrection of mankind, there is not much for us to preach about on Easter Sunday.

Actually, Hazelton and Browning are open to serious charges, because of their unbelief. Then, too, if . . . THE PASTOR supports this unscriptural viewpoint, it is a very serious matter.

I trust that this situation will be rectified by some kind of an explanation for such articles, and that in the future great doctrines like this one will be treated from a truly Scriptural and Methodist point of view.

JOHN C. BLACKFORD, *Methodist Church, Hastings, Minn.*

RANG A BELL

EDITOR: I desire to express appreciation for the clear presentation of the program of the National Christian Teaching Mission which appeared on page 23 of the February 1953 issue of THE PASTOR. The fact that this article was unsolicited on our part and that it expresses the experience of a man actively engaged in the pastorate, especially "rang a bell" with us.

Your paper covers comprehensively the concerns of the parish minister, and I appreciate it very much.

H. H. KALAS, *National Christian Teaching Mission, National Council of Churches, Chicago, Ill.*

SUPPORTS ROY SERIES

EDITOR: Let me add another voice in support of the series by Ralph Roy [Oct., Nov., Dec., 1952]. Many of us knew but vaguely the story on these "right-wing" groups, and it is most helpful to fill our arsenals with additional information. One of the best ways to combat error is to expose it. This Mr. Roy surely has done.

I do not mean all that these groups think and preach is "error," nor that those of us at, shall we say, the other pole, are without error! As a matter of fact, strong medicine as it might be to us, a series on the "left-wing" groups would both counterbalance Mr. Roy's series and reduce the charges of some of your critics that THE PASTOR is one-sided. One has, of course, but to read all the articles, *and* all the letters to the editor from month to month to see what a wide range of material you do present!

Keep up your splendid work. THE PASTOR is just about the most valuable item in the *avalanche* of mail that daily descends on my desk. . . .

HAROLD A. CLARK, *Embury Methodist Church, Central Falls, R. I.*

RETURN POSTAGE

EDITOR: For the benefit of brother ministers writing for church letters I would like to tell this story. Shortly after his inauguration Lincoln received a letter from a little girl requesting his autograph with a suitable sentiment therewith. He sent the autograph and this sentiment: "When you ask a favor by letter always enclose return postage."

I cannot vouch for the truth of the story, but I can testify to the worth of the sentiment. There are thousands of preachers whose church budget does not include any allowance for postage for the pastor. Of course there are extenuating circumstances, occasionally. A brother minister told me of a parsimonious member who made application for a church letter. He complied, but said that he was tempted to put on the bottom of the letter, "If you can send this brother to heaven C. O. D. you are welcome to the job."

E. L. MOORE, *Beulah Park Methodist Church, McKeesport, Pa.*

A "PRO-AMERICAN" SPEAKS

EDITOR: I have heard some of the comment and read more with reference to the [Ralph Roy series] which you allowed publication in THE PASTOR in the fall of 1952. To be of a formative opinion instead of a closed mind, I wrote you to send me the copies of the articles for my own reading. . . .

After giving these articles a thorough reading I have formed this opinion:

1. They should have never been printed by THE PASTOR.

2. No young whimper-snapper (graduate student or otherwise) should be allowed to use the columns of our church publications to take vent of his lambastings toward our venerable ministers of the church regardless of their personal leanings in so doing.

3. It was mighty small of the editor of THE PASTOR to allow such and perhaps shows some vent of leanings in so doing.

4. I resent emphatically and without reserve the tone in which Mr. Roy has addressed and called Dr. R. P. Shuler, pastor of Trinity Methodist Church, Los Angeles, as Bob Shuler, and as plain Shuler. . . .

5. Most certainly it is evident from the reading of the articles, and his defense of the Methodist Federation for Social Action, that Mr. Roy is himself quite a pro-pink, pro-stink, pro-MFSA. . . .

I am not one of these blatant "flag-wavers" and platform seekers. I am, however, an ardent pro-Amercian who will gladly defend our American way of life against all the new fangles and ideologies which seek to take us under the wings of their "new found havens." I say that as a minister and as a member of five fraternal orders which hold as their precepts and require strict adherence to *loyal Americanism*. . . .

Z. A. FAISON, *South Franklin Methodist Church, Sydnorsville, Va.*

RETIRING *THE PASTOR*

EDITOR: I am now a retired minister of the St. Louis Conference. I find it necessary to make some curtailments in my expenditures. Not having a pastorate any more I am dropping those things which I used very much during the time I felt the need of them. THE PASTOR is a very great aid to ministers who will use it as an aid to study and hints of how to handle the problems of his parish. I still find it suggestive and inspirational. But I *also* find that I must let some things go. . . .

FRED M. BAILEY, *Robinson, Ill.*

BEHIND THE TIMES

EDITOR: Let us have no more articles like that by Herbert A. Keck, "The Need for Rejuvenated Christianity," in the April issue. How long has it been since he has visited a church? The type of religion he describes may have been in existence twenty-five years ago; that I do not know. But it does not exist today. . . .

Mr. Keck writes, "Christianity means two things—the gospel of the Savior's love and the religion of the Spirit and of power. . . ." Accepting that as part of its meaning, at least, let me tell Mr. Keck that that Christianity is being preached in churches all over the land, and is being demonstrated by them in their programs. I fear he is out of touch with the church in 1953.

GARRETT H. EVANS, *Christ Methodist Church, Wheeling, W. Va.*

WHITSUNTIDE CALENDAR--I

The Season of Pentecost extends from May 24 to August 23. Here are one Methodist minister's ideas for preaching and worship during this period.

WE NOW begin the second half of the church year. Having centered our preaching around the events in the life of Christ during Advent, Epiphany, Lent, and Eastertide, we are ushered into the life of the church with the festival of Pentecost. Following Pentecost comes Trinity Sunday, the beginning of the long season which in most of the Christian church is the "green" time of growing things.

Methodists, following the lead of the Roman Catholics, begin the new season with Pentecost or Whitsunday and thus start one Sunday early. Anglicans call the long season from Trinity to Advent the Trinity season.

The liturgical color for Whitsunday is not white, as one would suppose from the name "white-sunday," but red, in remembrance of the flames of fire at Pentecost. The English name was suggested by the ancient custom of making this day the time when baptisms were performed and the candidates were dressed in white robes. If you use the varying liturgical colors, now is the time to get out the beautiful and seldom used red paraments, and if you wear a preaching stole, you can indulge your ministerial fancy for red neckties on a grand scale—and with ecclesiastical sanction.

Trinity Sunday was first observed by Thomas á Becket in Canterbury Cathedral, and its use was formally established in the Roman Catholic Church in 1334. It is interesting to note that the Catholic emphasis, which Methodists follow, during the second half of the church year is upon the church that received power at Pentecost. The Anglican communion and the Lutheran Church put the emphasis upon the triune God and call it the Trinity season. Which is better, we need not debate.

The liturgical color for Trinity Sunday is white, but the color for the remaining Sundays of the season is green—the color of living, growing things, symbolic of the growth of the church.

Properly speaking, the term Whitsuntide belongs only to the week between Whitsunday and Trinity Sunday, but it is often used to cover the first half of the old Trinity season. Kingdomtide, which takes up the second half, is a recent innovation promoted now by the National Council of Churches. It is gaining acceptance among Protestants and is recognized by our Methodist Book of Worship.

The Holy Advocate

May 24, Whitsunday or Pentecost. Gal. 5:13-26; John 16:5-16.

One of the greatest advantages of the church year calendar is that by its use we are assured of giving to our people a well-rounded system of doctrine. The average minister, preaching topical sermons, will if left to himself seldom preach on the Holy Spirit, but if he follows the calendar he will find at Pentecost an opportunity to deliver a message on the third person of the Trinity.

The reading of the lessons will give him ideas for a sermon on perhaps "The Comforting Counselor" taking the two names for the Holy Spirit as found in the *King James Version* and the *Revised Standard Version*. The old designation of "Comforter" has a great many helpful connotations. Yet the new word is far more accurate in its description of the work of the Spirit, who is more than a consoler in times of sorrow, more than a protecting arm about us. He is in truth the Counselor, the Advocate—in modern terms, the lawyer who represents us at the court of God's mercy, advising us how to plead, helping us to remember our sins and guilt, reminding us of God's mercy.

It is almost impossible for us to make clear to the average hearer the mysterious third person of the Trinity. We might as well confess that we cannot understand Him—even the use of the personal pronoun does not come easily to our lips. Perhaps we can best talk about the Holy Spirit in terms of not what He is but what He does.

Tell the story of Pentecost. Did the disciples feel that some *new* presence had come into their lives? I do not think so; I think that they suddenly felt that God was among them in marvelous power. We must always guard against the misconception that would think of each "person" of the Trinity as separate in the usual sense, as we shall see in next Sunday's lesson. The miracle of Pentecost was in the realization of a power that they had never known before.

Perhaps we could best discuss the subject simply in the light of these two lessons: "What Jesus Promised" and "What Happened." One could make two sermons on the two lessons, using one at each service, or put them together as points in one discourse and add the traditional third point under the heading, "What It Means to Us."

I have said that we cannot think of the Holy Spirit apart from Jesus. The following story will illustrate my point. H. C. Morrison, one of the greatest preachers ever to come out of the South, used to tell a sort of parable, or allegory, that described his conversion. He said, "I was a criminal at the age of nine, a prisoner before the bar of justice. I was guilty and I knew it; I was scared. I looked at the judge and his face frightened me. Surely he knew me better than I knew myself, and surely I would receive the full measure of punishment! He called me to stand up before him and he asked, 'Prisoner, how do you plead?' And I answered, in a trembling voice, 'Guilty, Your Honor.' And I felt alone in a wide, wide world of horror. And the judge said, 'Is there no one to plead for this boy?'

"Then for the first time I noticed the form of one who stood beside me, and I heard a compassionate voice say, 'Yes, Your Honor, I will plead for him.' My fear began to leave

me for I said to myself that I was not alone, and I listened as the man went on to say, 'Your Honor, I am this boy's lawyer. He hasn't asked me to represent him, but I want to do so. I ask mercy for this poor orphan boy who confesses his guilt and asks forgiveness.' I was feeling much better, and I reached up and took hold of his hand. Surely he was my friend!

"But he went on talking, and I heard him say, 'I plead for him, Father. . . .' Father! Well, if my lawyer was the judge's son, surely I would receive mercy. But the voice went on, 'Father, I ask mercy for him, because, you see, he is my brother.'

" 'Hallelujah!' I felt like shouting, for I understood it now. The lawyer was my brother and the judge was his father and I was the judge's son also! There was nothing more to fear, for I had found my home at last."

Jesus is our advocate, our lawyer, our comforter, through his Holy Spirit. As we cannot understand God except through Jesus, we can find Jesus only through the Holy Spirit, for he works in the world through the Counselor who was to come.

Meaning of Worship

May 31, Trinity Sunday. Rev. 4; John 4:19-26.

In the Gospel for the day we have a background story for the teaching of the Trinity. Here we see Jesus as he discusses with the woman of Samaria the meaning of true worship. He tells of the Father who must be worshiped in spirit, and he proclaims that he is the Christ.

With this background, one ought to be able to talk on the subject of worship with a trinitarian slant. Neither lesson sets forth clearly the trinitarian formula, for the reason that the early gospel literature did not formulate such a doctrine. It remained for the church, in its study of the relationship of God to his people, to put into words that were more understandable to the Greek mind than to ours the doctrine of the three-in-one God. The Jews never did take too well to such a definition as was easily accepted by the gentile.

As we have talked about the Holy Spirit as Counselor in our previous study, we might well give this day to a discussion of worship. The Epistle would give us a picture of the worship of the early church, for the description of the heavenly throne and the attendant elders is surely drawn from the common ceremonial of the church. John was putting his picture of heaven into common language, such as would be readily understood by those who had grown up in the church, who had often seen the president, or bishop, seated on his throne behind the altar, surrounded by the presbyters, or elders. As the bishop presided over the sacrament in the place of Christ and as the elders assisted, John perhaps saw in this a symbol of heavenly worship.

It would be well to avoid trying to explain the symbolism of the four living creatures, for here the writer has given free rein to his imagination and, in typically Jewish fashion, has tried to personify abstract ideas. All we can do is to echo the cry which has become for us the symbol of trinitarian worship, "Holy, Holy, Holy is the Lord God Almighty."

Here is an opportunity for those who are inclined to do so to explain the symbolism of the church and its worship. Students of ritual and ceremonial will remember that the most ancient customs of the church made the bishop the presiding officer at all celebrations of the Lord's Supper and placed him behind the altar, seated. They will remember also that the bishop in early times was no more than the pastor of the local church or churches. Thus the two offices are actually synonymous as to function in worship.

Head of the Church

June 7, Second Sunday after Pentecost. Col. 1:9-20; Matt. 13:31-33, 44-49.

The Epistle gives us several great texts bearing on the Christ as the fulness of the Godhead, the head of the church. In verses 15-20 we have a marvelous affirmation of faith in Jesus as the image of the invisible God, the firstborn of all creation, the creator of all things, who is *before all things, and in him all things hold together* (1:17 R.S.V.). This might be the text for a sermon which would treat all these descriptive phrases, concluding with verses 19-20, *For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things . . . making peace by the blood of his cross.*

Here is a tremendous text, one that delighted our fathers who were more at home in doctrinal preaching than we are. Why not spend a month, if necessary, in trying to dig out the treasures in this lesson?

For the evening service, perhaps we might use the Gospel, which treats the growth of the kingdom. It is likened unto a mustard plant, a bit of leaven, hidden treasure, a pearl that is found, and a net full of fish. Any of these would furnish material for a sermon, but it would be better at this time to use them all as illustrations of the theme that the kingdom is (1) a living, growing thing, (2) a permeating influence (yeast), (3) a treasure worth everything, (4) a surprising discovery, (5) and a collection of good and bad from which God alone can make the selection.

It is well to remember the caution of all students of the parables, that no parable "goes on all fours." In other words, we are not to try to explain every word in the light of the main thought or, even more important, according to other parables. Thus leaven is often used as a symbol of sin, but not in the second parable here, where it refers to the power of the Spirit in the kingdom. I leave it to you to wrestle with the problem as to how far the kingdom is coextensive with the church.

Lost Sheep, No Shepherd

June 14, Third Sunday after Pentecost. Eph. 3:1-13; Matt. 9:35-10:1.

In the Gospel for the day we have a great text: *When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd* (Matt. 9:36, R.S.V.). Call it "The Bewildered Crowd," perhaps, and point out the modern application—harassed and helpless, we seek for a leader, thus opening the door to all sorts of would-be messiahs and "Men on horseback."

But Jesus is the only one who has the answer; we are the ones who must tell his story. The harvest is ready, but the workmen will not work. Here is the tragedy of the full harvest as the farmers know it, when the grain is ready and the storm is coming, and there is no one to gather in the harvest.

"Stewards of the Mysteries" is the title of a sermon I once preached on the Epistle lesson. It fits into the theme of the Gospel, and here I might remind you that both lessons should be read each Sunday. Frequently they complement each other, and this fact should be explained to the congregation. James Bissett Pratt suggests that ministers should spend some time explaining the lessons and, if necessary, cut down on the formal sermon. We do not give enough time to reading and expounding the Bible.

"The Hidden Mystery" could also come from this lesson, using verse 9. "God's Hidden Plan" might be better. See J. B. Phillip's translation in *Letters to Young Churches* (Macmillan Co., $2.75).

CONSCIENTIOUS OBJECTORS

A conscientious objector can now apply for work in one or more than a score of Methodist institutions or agencies as an alternative to military service.

The government's Selective Service System has approved more than a dozen Methodist hospitals and homes in which conscientious objectors may be hired as regular employees. About fifteen other institutions have indicated willingness to employ conscientious objectors and are awaiting approval.

Employment by a non-profit organization must be "for the benefit of the general public," including health, educational, or scientific activities, according to the Selective Service ruling.

Conscientious objectors are also being assigned to work in Goodwill Industries and in home and overseas missions. No new projects will be set up especially for conscientious objectors.

Opportunities in these Methodist projects are listed with local draft boards under the title, "Methodist Service Program (Including Alternate Service for Conscientious Objectors)." All inquiries regarding it should be addressed to Richard G. Belcher, Interboard Committee on Christian Vocations, Box 871, Nashville 2, Tenn.

If a conscientious objector expresses his preference for work under the Methodist Service Program, and Selective Service assigns him to such work, he may be hired as a regular employee, subject to the usual personnel policies. If his employment is ended before his two-year term of service is up, he must go back to his local draft board for reassignment. Conscientious objectors needing information on draft classification procedure should communicate with the Board of World Peace, 740 Rush Street, Chicago 11, Ill.

AUDIO-VISUAL WORKSHOP

The tenth annual audio-visual aids workshop is scheduled to be held at Green Lake, Wisconsin, August 31 to September 5 this year. The main theme of the workshop will center around "how audio-visuals may be used in the church curriculum." Each delegate, according to a recent announcement, will as nearly as possible be given opportunity to work on a project or problem closely related to his own work.

Registration fee is $15.00 dollars for each delegate. Members of a delegate's family will be charged in addition $1.00 each as a registration fee, which may be paid upon arrival at the workshop.

Registration forms and further information may be obtained by writing to the Committee on Audio-Visual and Radio Education, Division of Christian Education, National Council of Churches, 79 East Adams Street, Chicago 3, Ill.

WESLEY FILM IN MAKING

A full-length color film on the life of John Wesley will be ready for release next fall, it was announced recently by two officials of The Methodist Church's Radio and Film Commission.

Harry C. Spencer and Howard E. Tower, executive secretaries of the commission, returned to Nashville, Tennessee, March 7 from London, where they conferred with J. Arthur Rank, British motion picture producer.

Spencer and Tower said that Rank, a noted Methodist layman, has scheduled "shooting" of the film in April by one of his movie companies, Religious Films, Ltd.

"We found film negative temporarily in short supply in England, but Rank assured us that filming of Queen Elizabeth's coronation will not delay production of our Wesley movie," Spencer said.

The 16 mm. film is scheduled for premiere showings in representative Methodist churches across the country during September and October, prior to general release.

Leonard Sachs, British actor who has been featured in several movies seen in this country, has been chosen for the John Wesley role.

Following the annual meeting of the Radio and Film Commission, April 6, Spencer and Tower returned to England to help edit the script.

YOUTH SCHOOL ON ALCOHOL

The first National Methodist Youth School of Alcohol Studies and Christian Action is scheduled to be held June 15-19 at Illinois Wesleyan University, Bloomington, Illinois.

The school is sponsored jointly by the Board of Temperance and the Youth Department of the Board of Education. More than 150 persons are expected to be enrolled, according to Aubrey B. Speer, assistant director of the school.

Purpose of these alcohol studies for young persons is "to train youth leadership that will help carry out the challenging abstinence program envisioned and ordered by the General Conference of The Methodist Church."

Twenty young persons are being selected to attend the school by the Woman's Division of Christian Service. The Board of Temperance is providing full scholarships for them.

Caradine R. Hooton, executive secretary of the Board of Temperance, is director of the school.

Not more than two persons from any one annual conference will be accepted. Further information may be obtained from Youth Department, Division of the Local Church, General Board of Education, Box 871, Nashville, Tennessee.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

May 3-10—National Family Week.
May 5-6—Board of Social and Economic Relations meets in Chicago, Ill.
May 10—Rural Life Sunday.
May 10—Festival of the Christian Home (Mother's Day).
May 14—Ascension Day.
May 24—Whitsunday (Pentecost); Aldersgate Day in The Methodist Church.
May 30—Memorial Day.
May 31—Trinity Sunday.
June 1-6—Northeastern Jurisdictional Recreation Workshop, Byndenwood, Pa.
June 8-July 9—First term Supply Pastors' School (South Central Jurisdiction), Southern Methodist University, Dallas, Texas.
June 15-19—National School of Alcohol Education for Youth, sponsored jointly by Board of Temperance and Board of Education.
June 26-28—World Methodist Convocation on Evangelism, commemorating the 250th anniversary of John Wesley, Philadelphia, Pa.
June 29-July 3—School of Alcohol Studies and Christian Action for Adults, Cornell College, Mount Vernon, Iowa.
July 6-24—School for Town and Country ministers, Westminster Theological Seminary, Westminster, Md. John Baxter Howes, director.
July 13-Aug. 13—Second term Supply Pastors' School (South Central Jurisdiction), Southern Methodist University, Dallas, Tex.

NATIONAL FAMILY CONFERENCE

The Methodist Church will sponsor a national conference on family life October 8-10, 1954, in Cleveland, Ohio, and has set an attendance goal of 3,000 delegates. This is in keeping with instructions from the General Conference.

Dates were announced by Bishop Hazen G. Werner, Columbus, Ohio, chairman of the Methodist Family Life Committee. He met recently with the program committee to launch plans for the conference.

Local church study groups are to be organized in Methodism's 106 annual conferences across the country prior to the national meeting. This phase of the program will be directed by Edward D. Staples, Nashville, Tennessee, secretary of the committee and head of the Methodist Board of Education's Christian family department.

The committee also plans to send out 4,000 questionnaries to numerous groups, seeking information on problems and needs of families, parents, and engaged couples.

The Cleveland convocation will be held in the city's huge Music Hall. A mass meeting, expected to draw several thousand Methodists from the surrounding area, has been suggested to climax the three-day program.

ARTICLE ON "THE METHODISTS"

Preachers and teachers who are emphasizing Methodist history during the week before the 250th birthday of John Wesley will find an article on "The Methodists" by David L. Taylor helpful and suggestive.

Originally appearing in *The National Council Outlook*, reprints have been made available. A single copy will be mailed without charge on postcard request to the nearest office of Methodist Information: 150 Fifth Avneue, New York 11; 740 Rush Street, Chicago 11; or Box 871, Nashville 2, Tennessee.

HOUSEPARENTS' INSTITUTE

The second annual institute for houseparents' and meeting of superintendents of Methodist children's homes will be held at Lambuth Inn, Lake Junaluska, August 17-21. Jointly sponsored by the Methodist Board of Hospitals and Homes and the Woman's Division of Christian Service, the institute is open to fifty houseparents and twenty-five superintendents and their wives or husbands from any Methodist institution in the United States. Registration for the session is set for August 16.

LEADERSHIP EDUCATION IN JURISDICTIONAL ENTERPRISES

Central Jurisdiction **(July 1-8)** Leadership School, Gulfside Assembly, Waveland, Mississippi.

North Central Jurisdiction **(July 12-17)** Seminar for Laboratory School Instructors (Children's Workers) Albion College, Albion, Michigan.

(August 2-8) Seminar for Laboratory School Instructors (Youth Workers) First Methodist Church, Jefferson, Iowa.

South Central Jurisdiction **(July 20-31)** Leadership School, Mount Sequoyah, Fayettville, Arkansas.

Southeastern Jurisdiction **(July 28-Aug. 2)** Institute of Church Music, Lake Junaluska, North Carolina.

(July 30-Aug. 2) Convocation of Conference and District Directors of Christian Education, Lake Junaluska, North Carolina.

(August 3-14) Leadership and Laboratory School, Lake Junaluska, North Carolina.

WORLD SERVICE RECEIPTS

The February report of receipts by the Council on World Service and Finance shows that compared with the same period in 1952 there has been a 10 per cent increase. The balance due by May 31, however, is more than four million dollars. Less than one-half the Interdenominational Co-operation Fund has been paid to date, and special promotion has been requested for this fund.

METHODIST YOUTH

The National Conference of Methodist Youth has selected the National College for Christian Workers, Kansas City, Missouri, for the place of its next annual meeting, August 23-31. National meetings for the Methodist Student Commission and the Methodist Youth Fellowship Commission are also scheduled for Kansas City on the same dates.

LOCAL CHURCH ORGANIZATION

A "Guide to Local Church Organization," outlining procedures for organizing Methodist churches according to the plan adopted by the 1952 General Conference, is now ready for distribution in pamphlet form.

It is written by G. Lemuel Fenn, pastor of First Methodist Church, Tulsa, Oklahoma, and published by the Board of Lay Activities, by direction of the General Conference.

This brief pamphlet gives the steps necessary for local organization as required by the new plan for all Methodist churches.

Order from the Board of Lay Activities, 740 Rush St., Chicago 11, Ill. Prices: 10 cents each, $5.00 a hundred.

YOUTH MISSIONS

During the next few months many SOS's will appear in Methodist church news—but they will not be wireless distress signals. In fact they have nothing to do with distress. The SOS in question stands for "Summer of Service."

The service will be given by Methodist youth to special work in evangelism under the direction of local pastors in areas of critical need. In order to train youth for this work, a Christian Witness Mission for conference leaders was held in Nashville in March. These conference leaders will in turn conduct Christian Witness Missions in their respective conferences, it was said by Harold W. Ewing, director of the Youth Department of the Board of Education.

Already more than thirty missions have been definitely scheduled and many others have been tentatively planned. They are being directed by Howard Ellis who has a joint relationship with the Youth Department and the General Board of Evangelism.

The four-fold purpose of the Christian Witness Missions movement, in local churches and on college campuses, is (1) to find unchurched youth, (2) enrol them in the Methodist Youth Fellowship, (3) lead them to commitment, (4) help them to witness.

Christian Witness Missions are sponsored by the Joint Committee on Youth Evangelism composed of members from the boards of Education and Evangelism. It is expected that the projects will do much to acquaint Methodist youth with the motive and method of present-day evangelism.

FOR BIBLE TEACHING

At last parents and church school workers with children have had prepared for them a brief guide for teaching the Bible to children.

Let the Bible Speak to Children, by Mary Alice Jones, director of the Department of the Christian Education of Children of the General Board of Education, is an illustrated and very readable booklet now available from The Methodist Publishing House at 20 cents a copy.

Let the Bible Speak to Children is limited to the nursery through the junior age groups. While it was written as guidance material for parents and church school leaders of children, the booklet will be of interest to the general reader.

The Fountain

THE CROSS

The message of the Cross is first of all the revelation of the incomprehensible, unconditional love of God.

—Emil Brunner, in *The Christian Doctrine of Creation and Redemption* (Westminster Press)

ACCORDING TO WESLEY

What then is religion? It is happiness in God, or in the knowledge and love of God. It is "faith working by love": producing "righteousness, and peace, and joy in the Holy Ghost." In other words, it is a heart and life devoted to God; or, communion with God the Father and the Son; or, the mind which was in Christ Jesus, enabling us to walk as he walked. . . .

—John Wesley, *Works* (1831), vii, 223; selected by Virgil Kraft, Chicago, Ill.

WOULD-BE SAVIORS

In Christian faith the God who unifies history also redeems it. All attempts to redeem history from within are doomed because they are tainted with the evils they seek to overcome. Nations, classes, churches join the long succession of would-be messianic saviors of history; but all need salvation themselves.

—Roger L. Shinn, in *Christainity and the Problem of History* (Charles Scribner's Sons)

NO COPYRIGHT ON TRUTH

It is an insult to Christian truth to build a sectarian wall around it. Our denominations have been under the delusion that, in order to conserve and propagate the special truth which they cherished, it was necessary to maintain a separate church. But the whole history of sectarianism disproves this assumption. The effect is precisely the contrary. To build a sectarian wall around a Christian truth puts that truth out of circulation. If it is a genuine truth, it would fare better were it maintained on its merits within an ecumenical fellowship. Once a truth is sectarianized in a fragment of the church, it raises barriers of prejudice and pride against its acceptance by others. There is no surer guarantee that such a truth will not be accepted by others than to brand it with the copyright of a walled-in sect.

—Charles Clayton Morrison, in *The Unfinished Reformation* (Harper & Brothers)

BLESSED ASSURANCE

No theological degree, however exalted; no desire to render social service to our fellows, however whole-hearted; no ecclesiastical loyalty, however fervid, can ever take the place of the assurance of personal faith. Not only the efficacy of your witness to Christ, but the peace of your own hearts will depend in the last analysis on the sincerity and the certainty with which you can say: "the life that I now live I live in faith in the Son of God who loved *me* and gave Himself for *me*."

—R. V. G. Tasker, in *The Narrow Way* (Fleming H. Revell Co.)

TWO FALSE GODS

At least two breeds of human gods have now been tried and been found wanting. The deified militarist has been a flagrant scandal. Alexander, as the Tyrrhenian pirate told him to his face in the story as we have it from Saint Augustine, would have been called not a god but a gangster if he had done what he did with a couple of accomplices instead of doing it with a whole army. And what about the deified policeman? Augustus, now, has made himself into a policeman by liquidating all his fellow gangsters, and we are grateful to him for that; but, when we are required to register our gratitude by worshipping this reformed gangster as a god, we cannot comply with much conviction or enthusiasm; and yet our hearts are hungry for a divinity that we can worship in spirit and in truth.

—Arnold J. Toynbee, in *The World and the West* (Oxford University Press)

MODERN SUNDAY

To *drive* to church *once* a week is now considered "regular" attendance. Much less of the average member's leisure time and energy goes into his church activities. During the week the average businessman and employee (and even the farmer) is less isolated from public life than he was in 1900. Factories are more sociable, production more institutional, and economic interests closer to public affairs. Secular leisure is spent in more public ways. As a result there is less demand for spending the Sabbath in public; more inclination to stay at home, to go on a picnic, or in other ways to seek privacy on Sunday.

—Henry Wallace Schneider, in *Religion in Twentieth Century America* (Harvard University Press)

STANDARDS

We criticize the injustices, we lament the sufferings, we pity the victims of the power of evil, we denounce the inequalities and the tyrannies of our time. but how is it, let us ask, that we are able to judge them as such at all, unless there is a standard by which we may judge, and whence came that standard? How shall we divide and evaluate our experiences without recourse to him who makes both the experience and its evaluation possible? How can we discern the true from the false, the good from the bad, how shall we learn to assay the worth of what is pure gold, and that which only glitters, and so be able to cast aside the dross, unless we have ourselves yielded both to life and to God, and so striven to understand what the one has to reveal to us in the other?

—John Trevor Davies, in *Lord of All* (Abingdon-Cokesbury Press)

INOCULATED

. . . New fashions of scholarship and of theology have their overzealous devotees, but the simple gospel is rarely taken in overdose. More characteristic is perhaps the opposite phenomenon, by which Christianity in some very mild form, traditional, ritual, or rational, acts like inoculation to prevent the recipient from ever succumbing to the full rigor of conversion. For it is as possible to be inoculated against good as against evil.

—Henry J. Cadbury, in *The Joy of Study*, edited by Sherman E. Johnson (Macmillan Co.)

SATISFIED?

Man is hungry and thirsty by nature but he is not always wise enough to seek good food. A hungry child may eat the tempting but poisonous berries from the hedge. The best of us are like children slowly learning to tell good food from bad. We snatch at anything that promises satisfaction. That is the root of adventure and of tragedy.

—Hugh Martin, in *The Beatitudes* (Harper & Brothers)

VETERAN

Painful as the discovery has been, the church in Europe is not yet ready to be consigned to the oblivion that the secular world seems so ready to thrust upon it. Like a gnarled and knotted tree that bears the scars of many a violent winter storm, the apparently indestructible church of Christ today compels the reluctant respect and admiration of many who regard the old veteran as dead wood. The sturdy trunk not only stands, but its gale-combed branches show new signs of life coursing from the roots of faith.

—Stewart Winfield Herman, in *Report from Christian Europe* (Friendship Press)

WHAT IS LOVE?

Or take love. Its intimate connection with sex is not a discovery of science. The Greek dramatists and the writers of the Old Testament knew the facts of life. But can romantic love be explained solely in terms of sex? One must speak plainly here. Talk with any man who has paid a casual visit to a prostitute, and who subsequently has fallen in love with a girl and married her. He will say that the quality of the second relationship is so different that the word "love" can't be applied to both. And yet, the physiology of the two experiences is the same. The thing that makes all the difference —love—is precisely what cannot be studied by scientific methods. The best way to understand love is to fall in love; next best is to read love poetry or great novels and plays dealing with love.

—Chad Walsh, in *Campus Gods on Trial* (Macmillan Co.)

MORAL SOURCE

It was in the ethical aspects of their religion that the Hebrews made their greatest contribution to civilization. According to the biblical traditions these aspects were an essential part of the worship of Yahweh and some of them can be traced to the very beginning of this worship among them. Even in the age of Moses which takes us back to one of the earliest periods of Hebrew history, we can find the germs of a moral development destined to make the worship of Yahweh unique among the religions of the ancient world. . . .

—Charles H. Patterson, in *The Philosophy of the Old Testament* (Ronald Press Co.)

LOCKED UP

Recently a woman died in New York revealing the fact that for forty years she had not left her hotel room and had had contact with the outside world only through one person. What was discovered, however, revealed only that it could be done. The picture of what it had done to the woman was no recommendation for a life of such self-imposed restrictions. Yet many walk through life doing their daily work and living in their communities who have locked the doors of their minds and pulled down the shades to the windows and have actually shut themselves off from the enlarging contacts of the world in which they live. Sometimes this happens to people of ability whose self-centeredness deceives them into believing that they have all the answers to the questions of life and for that reason it never occurs to them to look for additional truth in the lives and experiences of both the humble and the great around them.

—Fred Pierce Corson, in *Pattern for Successful Living* (John C. Winston Co.)

SINGING RELIGION

A religion that does not inspire hope is a religion not worth bothering about. A religion that discourages and burdens and throws a cloud over the face of the future is not a religion that can be called a gospel. The Christian religion is a religion of hope. It is a singing religion. It is a religion of the morning, of the springtime, of the sunshine. It sounds the note of the trumpet.

—Hugh Thomson Kerr, in *Design for Christian Living;* ed. by D. C. Kerr (Westminster Press)

DANGER

The danger today is in fact not so much that the dominion of man over things will give him powers that are reserved for the control of God alone. The true danger is that that very dominion, which was planned for man in his integrity, may bring him in his sin to self-destruction. But it may also be that the advance of planning and technics may be a way to God's fulfilling promises which might have been brought to fruition more wonderful than is now possible, had sin not interposed.

—David S. Cairns, in *The Image of God in Man* (Philosophical Library)

THE SPELL WAS BROKEN

Friendship or marriage at their best are not, as we know, the successful domination of one personality over another, but the mutual blossoming of two persons through mutual nourishment. Through the husband a woman is born out of a maid. Through the wife a youth is turned into a man. Or again: think of the arrival of a strong 'integrated' personality in the midst of a dejected group. The really mature person will not try to dominate: he will try to draw out. You can see it happening. Bit by bit the dejected limp, touchy, self-conscious individuals turn outward from themselves, and then begin to realize themselves. Finally they may reach the point at which they can dispense with the leader. There is an interesting illustration of something like this process in the late M. Antoine Saint-Exupéry's *Letter to a Hostage.* He describes how during the Spanish war, where he was present as a journalist, he was captured by some Catalan republicans. He had left his papers at the hotel, could only speak Spanish, not Catalan, and could not persuade them that he was not on the enemy's side. The situation began to look ugly, when he began to feel for his cigarettes. He found he had left them behind. So he signalled to one of his captors, asking for a cigarette. The man looked at him stonily, then suddenly smiled. The smile transformed the whole company: the spell was broken—they were friends. To complete the analogy we may add that the republican who smiled no doubt ran the risk of sharing the others' hostility by thus identifying himself with the prisoner.

—Martin Jarrett-Kerr, in *The Atonement in our Time* (Morehouse-Gorham Co.)

SUCCESS

Being humble involves the willingness to be reckoned a failure in everyone's sight but God's.

—Roy M. Pearson, in *Here's A Faith for You* (Abingdon-Cokesbury Press)

Whittier: Source of Inspiration

By PAUL LAMBOURNE HIGGINS

Works of the Quaker poet, lifelong defender of civil liberties and opponent of tyranny, show how religion can be applied to crucial life issues, according to the pastor of Hyde Park Methodist Church, Chicago, Ill.

THERE are few extra-biblical sources so rich in inspirational content for the minister as the life and writings of John Greenleaf Whittier. The Quaker poet's life reflects a remarkable combination of religious mysticism and social action. He maintained an admirable balance between the quiet alcove and the arena of affairs.

Of an old New England family, Whittier was born in Haverhill, Massachusetts, in 1807. Practically all of his life was spent in the beautiful Merrimac Valley of historic Essex County. Yet his intellectual and spiritual outlook, far from being provincial, embraced the world.

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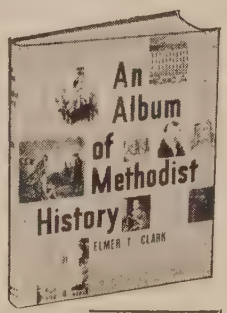
Elmer T. Clark



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THE METHODIST PUBLISHING HOUSE

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Active in politics during his younger years, serving a while in the state legislature, he seemed always at work in the interest of humane causes. As a youth he joined Garrison in the abolitionist movement, and for decades worked for the freedom of the slaves, never losing his faith that emancipation could be achieved by peaceful methods. A pacifist all his life, he denounced the infamous Mexican War, and in later years he labored for universal disarmament.

Whittier's was an early voice against capital punishment and in favor of prison reform. A friend of minority groups, the poet vigorously defended the Indians against their being dispossessed by the Jackson administration. He championed the cause of laborers and joined Lucy Larcom in her crusade for shorter working hours for the New England mill girls. For years his poems honoring mechanics, lumbermen, and huskers were read at trade union meetings thoughout the country.

Several times Whittier's life was endangered by his outspoken views, and more than once he was threatened by the mob. When his office was burned to the ground by the hirelings of the pro-slavery mercantile interests in 1838, the poet, in a quickly improvised disguise, barely managed to escape from the menacing crowd.

The later years were more quiet, due to Whittier's failing health, but until the time of his death in 1892, he remained a defender of civil liberties and an opponent of all forms of tyranny. He espoused temperance, woman suffrage, religious ecumenicity, and world peace. His humanitarian zeal grew out of his deep spiritual faith, nurtured by the constant reading of the Bible.

A minister or layman of today can find in Whittier's life many wonderfully vivid illustrations of how religion can be applied to crucial life problems, especially in the area of social issues.

It is quite natural that the poetry of a man of Whittier's character would reflect the ideals which his life exemplified. It would be difficult to find any poet in the English language who has more to offer the minister than Whittier.

Protestants everywhere are familiar with his famous hymns. It is interesting to note that most of the lines he originally intended as hymns, never became popular, while those beloved hymns which now bear his name, were at first intended as poems. "Dear Lord and Father of Mankind" is one of the best loved of all hymns. Appropriate for use in many types of worship, it is in the form of an earnest prayer, and is especially suitable to express man's deep longing for communion with God.

The poem, "Seed Time and Harvest," has been put into a hymn of Christian service:

It may not be our lot to wield
The sickle in the ripened field;
Nor ours to hear, on summer eves,
The reaper's song among the sheaves.

Yet where our duty's task is wrought
In unison with God's great tho't,
The near and future blend in one,
And whatsoe'er is willed, is done.

"O Brother Man," set to a lovely tune, is a fine hymn of brotherhood, the words being typical of the author's vital faith.

O brother man, fold to thy heart thy brother!
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

"We May Not Climb the Heavenly Steeps" is a treasured and richly meaningful masterpiece. Not only do Whittier's hymns encourage excellent congregational singing, but often the words can be used to advantage as a quotation or as part of a prayer. There are few lines in our Christian hymnody more genuinely beautiful than these:

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

Some of the most cherished aspects of our American life are winsomely revealed in Whittier's writings. In this fast and noisy machine age, it is good once again to be reminded of the beauties of our Father's world and of the plain, sturdy virtues of old-time New England. The barefoot boy, making his way along the banks of the stream,

Where the whitest lilies blow
Where the freshest berries grow . . .

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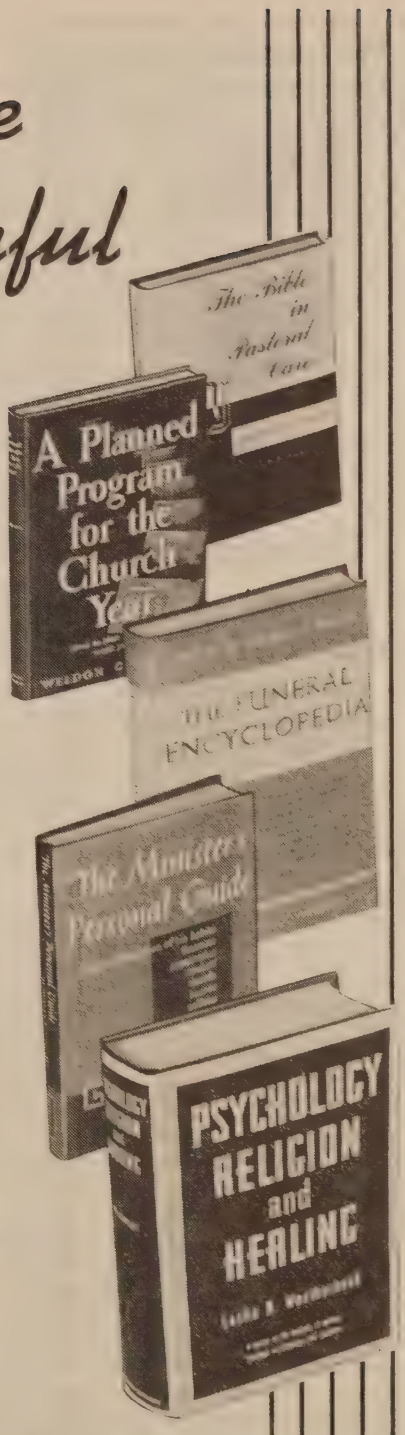
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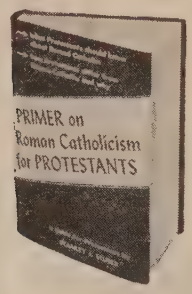

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What Protestants should know about Roman Catholics ● How Protestants differ from Roman Catholics—and why

somehow reminds us of a life we need but have almost lost today.

A thoughtful preacher will find a rich source of ideas and illustrations in some of Whittier's old poetic legends, such as "The Witch's Daughter," "Skipper Ireson's Ride," and "The Garrison of Cape Ann," and in some of his earthy descriptions of rustic scenes and ancient Quaker ways. The poems, "Democracy" and "Our State," reflect the Quaker ideal of patriotism.

Many of the lines in his "The Voices" although inspired by the problems of the abolitionist days, still have value for our time. His writings abound with stimulating and quotable phrases on brotherliness, social justice, freedom, tolerance, peace, and righteous living.

For the strengthening of religious faith, the Quaker bard's poems are perhaps the best we have in American literature. In the poem "Andrew Rykman's Prayer," which is not as widely known as it deserves to be, there is expressed the earnest desire to serve God and man:

Change the dream of me and mine
For the truth of Thee and Thine

. . . . . .

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.

Whittier could not think of nature without thinking of nature's God anymore than he could think of man's life here without being reminded of life hereafter. Almost every page reflects the author's religious spirit. The reader may turn at random to almost any of his poems and find lines like these in "A Dream of Summer":

Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all His works,
Has left His hope with all!

Personal immortality, which Whittier considered at the heart of the Christian faith, was always one of his favorite themes. Most ministers have used some of his lines in funeral services and sermons on eternal life. There is his familiar hymn taken from the poem "The Eternal Goodness":

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

Many lesser known poems on immortality will appeal to the serious reader of a Whittier volume. To the poet,

. . . death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight.

The minister who will read Whittier carefully will be rewarded with many beautiful gems, often in poems where they may be least expected. Then, of course, he will want to turn again and again to the poet's famous masterwork, "Snow-Bound," which contains some sublime thoughts on life and eternity:

Yet love will dream, and Faith will trust,
(Since He who knows our need is just,)
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress-trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!

There are abundant sources of help for Christian living in the life and writings of John Greenleaf Whittier. The minister who becomes acquainted with the Quaker poet finds a lifelong friend, in whom there is both delight and inspiration.

Suggested Reading:

Whittier, Bard of Freedom, by Whitman Bennett. University of North Carolina Press, 1941, 359 pp., $1.30. A good full-length biography.

John Greenleaf Whittier: Friend of Man, by John A. Pollard. Houghton Mifflin Co., 1949, 615 pp., $6. An excellent biography.

John Greenleaf Whittier, Friend and Defender of Freedom, by Fredrika Shumway Smith. Christopher Publishing House, 1948, 228 pp., $2.75. An interesting biography, especially attractive for children and youth.

The Complete Poetical Works of Whittier (Cambridge Edition), Houghton Mifflin Co., ($5.50). This is the best for the complete poetical works. The new edition is an attractive volume.

Snow-Bound and Other Poems, by John Greenleaf Whittier. Peter Pauper Press, 99 pp., $2.50. A beautifully edited volume, containing some of the best-known poems.

REVIEWS

Personal Character of Revelation

THE CHRISTIAN DOCTRINE OF CREATION AND REDEMPTION (Dogmatics, Vol. II) *by Emil Brunner. Tr. by Olive Wyon. Westminster Press. 386 pp., $6.*

This second volume of Brunner's systematic theology shows more fully than any of his previous books the nature and importance of his theological work. Here he deals with the central doctrines of creation, sin, and redemption. The full implications of his method and his theological concepts come into view.

Brunner is seeking an interpretation of evangelical faith that avoids what he regards as the errors both of liberalism and of orthodoxy. The key to the solution is found in his conception of the *personal* character of the Christian revelation, the insight he takes over from Martin Buber and from Ebner. Christian truth is constituted by the personal encounter between man and God. In Christ God re-establishes his personal relationship as Lord and Redeemer of sinful man.

Only a few of the high points of Brunner's original treatment of evangelical doctrine can be mentioned here. He describes sin as man's rebellion against God; but is at great pains to criticize the handling of the doctrine of original sin in orthodox theology. He reacts against those doctrines of depravity that have seen the world as "fallen." This, Brunner believes, can only lead to a cleavage between the creator God and the redeemer God.

He prefers to leave open the question of how the pain and travail of the world process is to be understood, though we may speculate that God has created it as the kind of world that is appropriate for men who fall into sin. Further, he avoids a misuse of the truth that sin is universal by holding that sin "does not make itself felt everywhere in the same way, or to the same extent."

He is bluntly critical of Calvin's handling of the relation of freedom and responsibility. While there is mystery in understanding God's permission of sin, Brunner rejects the notion that God directly determines every act.

In his doctrine of the atonement and the discussion of the person of Christ Brunner shows a penetrating understanding of the complex biblical materials, and at the same time a freedom to reinterpret traditional dogma in accordance with his personalistic principle. Christ's work, including His death, is the re-establishment of the fully personal relation between sinful man and the Holy God.

Significantly, Brunner discusses the person of Christ after the doctrine of His work; for he sees that the attempt to analyze the relation of God and man in the incarnation runs the danger of seeking a legalistic and metaphysical definition of a personal mystery. The meaning of Christ's God-manhood is to be found in His making possible our redemption.

This is surely a master work in contemporary theology and a brief critical comment cannot do justice to Brunner's thought; but something may be said about his use of the concept of the "personal" as the solution of the theological problem.

1. This distinction between the personal and the impersonal is a universal principle, drawn from experience, by means of which Brunner interprets the biblical revelation. He wants to say that his method consists entirely in extracting from the Bible its own truth; but in order to do this he makes use of his general conception of the "personal" that cannot be said to be drawn wholly from the Bible. That is, Brunner interprets the Bible according to a general principle, and in this is much closer to the liberal method than he allows. He criticizes Bultmann for the latter's use of concepts drawn from modern philosophy to interpret the content of biblical revelation. But surely Brunner is using a "personalistic" concept of his own.

2. The first point leads to a second. It is because Brunner does not altogether make clear his method of biblical interpretation that he does not carry through as fully as he might an analysis of "personal existence" that would make his theology even more relevant to contemporary experience. He does give some attention to modern psychology, especially to Jung, that he has not done before; but his work contains much less interpretation of contemporary experience than does that of Niebuhr or Tillich.

To those who are friendly to the conception of a theology that interprets redemption constantly in relation to experience, Brunner's method will therefore appear to be even more promising than he indicates. Rich as his theology is in itself, his method can be even more productive than he allows it to be.
—Daniel D. Williams

Atonement and the Eucharist

ACTION IN THE LITURGY: ESSENTIAL AND UNESSENTIAL, *by Walter Lowrie. Philosophical Library, 303 pp., 6 plates, $4.75*

A genuinely catholic mind here comes to grips with the central act of Christian worship; the result is an interpretation of the liturgy at once Catholic and Evangelical, in the truest meanings of both those terms. Coming from a Presbyterian background, Lowrie has served for many years in the Episcopal Church.

He studied in the great universities of Germany when no better theological

REVIEWERS

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Reinhold Niebuhr says of this important work, "A brilliant analysis of one aspect of Lutheran theology which has not been dwelt upon. This work sheds an interesting light on the concept of deus absconditus."

Paul Tillich says, "GOD HIDDEN AND REVEALED covers historical material which is not available to most readers, and provides a fresh clue to the situation in theology today." **$2.50**

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education was to be had. He was for some twenty-five years rector of the American Church in Rome. He has lived in China and in Greece, and has known northern Europe and the Mediterranean world for well over half a century. For some years now he has lived at Princeton, occupied chiefly with his translations of Kierkegaard, for which he is best known.

This latest book (there are thirty-odd others) will doubtless antagonize some Anglo-Catholics, for Lowrie has set down in rather blunt language what has always been obvious, that the High Church party are prone to borrow from Rome the baroque trappings which contemporary liturgical leadership in that communion is discarding. With hard-swinging strokes he destroys a lot of the playthings so dear to the hearts of this group in the Episcopal Church.

Yet Lowrie is just as likely to be resented by some Protestants. He argues persuasively that Protestantism really failed to rescue the Eucharist from the snares of the medieval sacrificial theory of the Mass because it failed to repudiate the Anselmian theory of the Atonement.

None of the Reformers actually recovered the primitive concept of the Eucharist. We had to wait for Bishop Aulén's little book *Christus Victor* for a classical view of the Atonement, and we are just now getting our sights on the classical view of the Eucharist. Meanwhile, the Protestant Lord's Supper has suffered just as much as the Roman Mass from lopsided emphasis on the Passion.

Lowrie further argues that modern liberal Protestantism, having exchanged the gospel for "ethical culture," has lost all feeling of reality in the Eucharist and, moreover, any real motive for celebrating it, or any categories to use in discussing it.

Several times he makes the point that liturgical scholarship is more nearly in agreement than any other branch of Christian study. Surely he will provoke further agreement among serious students with his repeated insistence that the Eucharist is a sacramental action of the Word of God, an act of *Koinonia* between Christ and is people, and of Christians one with another.

The *essential action* of which he writes is God's: it is God who acts in the sacraments, not man. Christ is Victor, not Victim. And a Protestant may need to be reminded of this as much as a Romanist. The latter sometimes talks as if he "makes and eats God," to quote Browning. The former at one time talks as if by his faith he summons

God to his presence; and at another time, as if God were an object of his pity, as inert upon the cross as are the bare symbols upon the table before him.

One must add a word about the amusing, even whimsical, style of the writing. The hand of a scholar can be perceived underneath; but the face that the author has preferred to turn to us here is that of a rather charming, gently ironical, sometimes irascible old gentleman, taking the liberty in the eventide of his life of saying exactly what he means. Pervading it all, however, is a sweet spirit of *caritas* that calls to mind how deeply this man has drunk from the Pierian spring, and better yet, from that *spring of water welling up to eternal life.*—***Paul S. Sanders***

Priestly Vocation

A MAN APPROVED (the Priesthood), *by Leo Trese. Sheed & Ward, 152 pp., $2.25*

A volume of interest and some information for pastors comes from Leo Trese, a Roman Catholic priest, in *A Man Approved.*

Written with a forthright and sincere personal touch, the author deals with the personal habits and ideals of the priest as related to his call, the service of the Mass ("the only one thing by which I, as a priest, stand or fall"), habits of prayer, meditation and hearing of confession, that mark the day-to-day responsibilities of the priest.

Father Trese is aware that the modern tempo of life threatens the traditions of the priesthood and hastens with practical advice to guide the faithful priest in those bonds of body and mind that will make him an effective vehicle of divine grace.

While the Protestant pastor will not accept the premise of his claim, we can well read these chapters and acknowledge that "the world is often too much with us," to our spiritual detriment and the loss of power through our divine vocation.

The reader will be quick to see how light an emphasis Father Trese gives to preaching compared to the weight given to that subject in books for Protestant pastors. While admonishing priests to make their sermons something more than a "three minute fervorino," the pattern he sets is for short sermons, thought out if not written, with a "punch line" at the end that the hearer can take away and not easily forget.

Father Trese has undoubtedly set a pattern in *A Man Approved* for a volume of similar character from a Protestant minister.—***W. Ralph Ward, Jr.***

Roman Catholic Exposition

A COMMENTARY ON THE GOSPELS, *by Ronald A. Knox. Sheed & Ward, 284 pp., $3.75*

This versatile author, whose range of literary products extends from detective stories to an English rendering of the Latin Vulgate, has undertaken now another genre of literary endeavor —a biblical commentary. Intending to write eventually a commentary on the entire New Testament, Knox has published as a kind of first installment this exposition of the four Gospels.

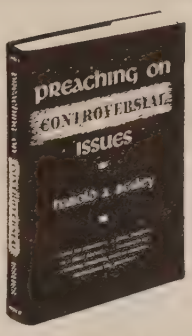
Unlike some other commentaries this is furnished with a minimum of technical apparatus of detailed citation of authors and books that present divergent points of view. At the same time, Knox gives evidence of having given preliminary consideration to most linguistic, textual, and critical problems (a notable exception being those of Form Criticism). The author's judgment on all of these, as one would expect, is quite in harmony with the pronouncements of the Papal Biblical Commission.

Thus, the theory of the priority of the Gospel of Mark, commonly accepted by non-Roman scholars, is rejected in favor of the hypothesis that Matthew wrote first and that Mark and Luke "had access to his gospel either in its present form or in a form little different."

In the field of textual criticism Knox attempts at length to justify the quite dubious passages that specify fasting as a necessary concomitant of prevailing prayer (Matt. 17:21; Mark 9:29), only to acknowledge with honesty at the close that "we cannot quote the words 'prayer and fasting' as indisputably our Lord's own words."

With regard to the Vulgate reading at John 10:16, "There shall be one fold" (instead of "flock" as all Greek manuscripts), he is somewhat less than candid when he declares that "it makes no difference whether we say 'fold' or 'flock.'" On the contrary, history reveals how frequently the overweening pretensions of the Roman Church were bolstered by Jerome's mistranslation.

In the field of exegesis, Knox makes



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many incisive and thought-provoking comments. Unlike some Protestant commentators, he is unembarrassed in the presence of the frankly miraculous narratives of the Gospels, and takes the accounts at their face value.

Here and there Knox throws out a provocative bit of exegesis. Thus, he suggests that the statement: "He shall be called a Nazarene" (Matt. 2:23), refers to Joseph and not to Jesus. One finds, however, the usual emphases dictated by Roman Catholic dogma—such as the anachronistic reference to the consecration of the Host and the Chalice at the Last Supper and the repeated insistence upon the perpetual virginity of Mary. On the other hand, the author is unexpectedly restrained in his comments on Matt. 16:16-18, referring almost casually to "St. Peter's privileged position."

On the whole this is a fresh and frequently stimulating commentary written by an exceedingly clever litterateur who, however close he may occasionally come to the limits of free investigation of the Gospels, always retreats in the end to a position well within the boundaries prescribed by ecclesiastical authority.—***Bruce M. Metzger***

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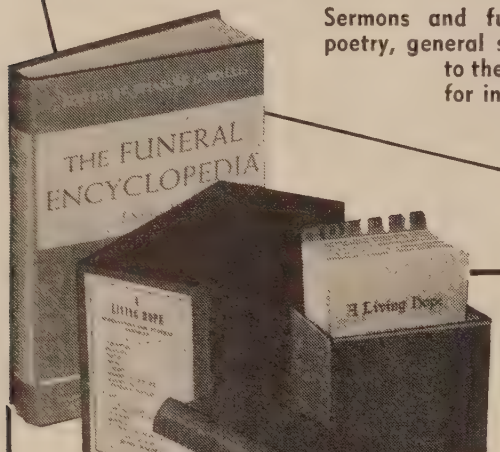

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The Social Struggle

RELIGION AND THE DECLINE OF CAPITALISM, *by V. A. Demant. Charles Scribner's Sons, 204 pp., $3.*

This book from its title through its eight chapters will please, displease, and enlighten. There are challenging chapter titles, for example: "God's Will and Our Modern Age." There are crisp, incisive sentences, such as "Our being coworkers with God does not mean we are his little housemaids. . . . It means our work must be done His way."

There is daring adventure into various fields—economics, politics, psychology, morals, history, and theology—in each instance with a boldness and self-confidence that in more than one place and with more than one reader will meet with rebuff, mild or violent, depending upon the ardor and predisposition of the reader.

Capitalism in these lectures is distinctly defined; it is "the running of society as an adjunct of market relationships," the stress upon marketability even of social foundations which are by their very nature not marketable—labor, land, and money. Capitalism thus defined is in decline because it consumes the "dispositions" which en gendered it.

Initiated by a religious sense of vocation and service, of fellowship and asceticism, it has rejected these in favor of a rationalistic self-centeredness. Liberalism contributed in no small measure to the rise of capitalism, and it shares in its decline.

Chapter IV develops the theme that man, having repudiated the claims of the true God, moved first to hallow the economic principles and now more recently to hallow the state principle, thus illustrating the human disposition to swing from one sort of overbalance or eccentricity to another.

Chapter V confronts seven criticisms which have been raised by social radical reformers against religion.

For the theologian, Chapter VI entitled "The Debate about Human Nature" will prove to be particularly lively and invigorating. While the same sort of estimates of man are espoused alike in socialist and capitalist economies, Demant notes that the dominant religious force, Calvinism, was consistently pessimistic in regard to human nature. Human action, it is held by the author, is multimotivational; that is, motives are multiple and change with times and circumstances. The chapter concludes confronting the essential social struggle of our time between

community and antisocial forces.

The lectures are carefully annotated. There are two indices, one of subjects and one of authors, the latter consisting of nearly three pages. The subjects treated, the manner of treatment, and the sources employed give basis to the publisher's promise: "It is a stimulating book which no educated person can afford to disregard."

For the person of partisanship, or that person not conversant or concerned with speculative thought in these areas, the book will be neither interesting nor enlightening. On the other hand, even the novice, seriously seeking an introduction to contemporary social-political-theological appraisals will find this book fascinating, informing, and rewarding. ***—Paul H. Eller***

Suffering

LETTERS TO MARK, *by James D. Bryden. Harper & Brothers, 150 pp., $2.*

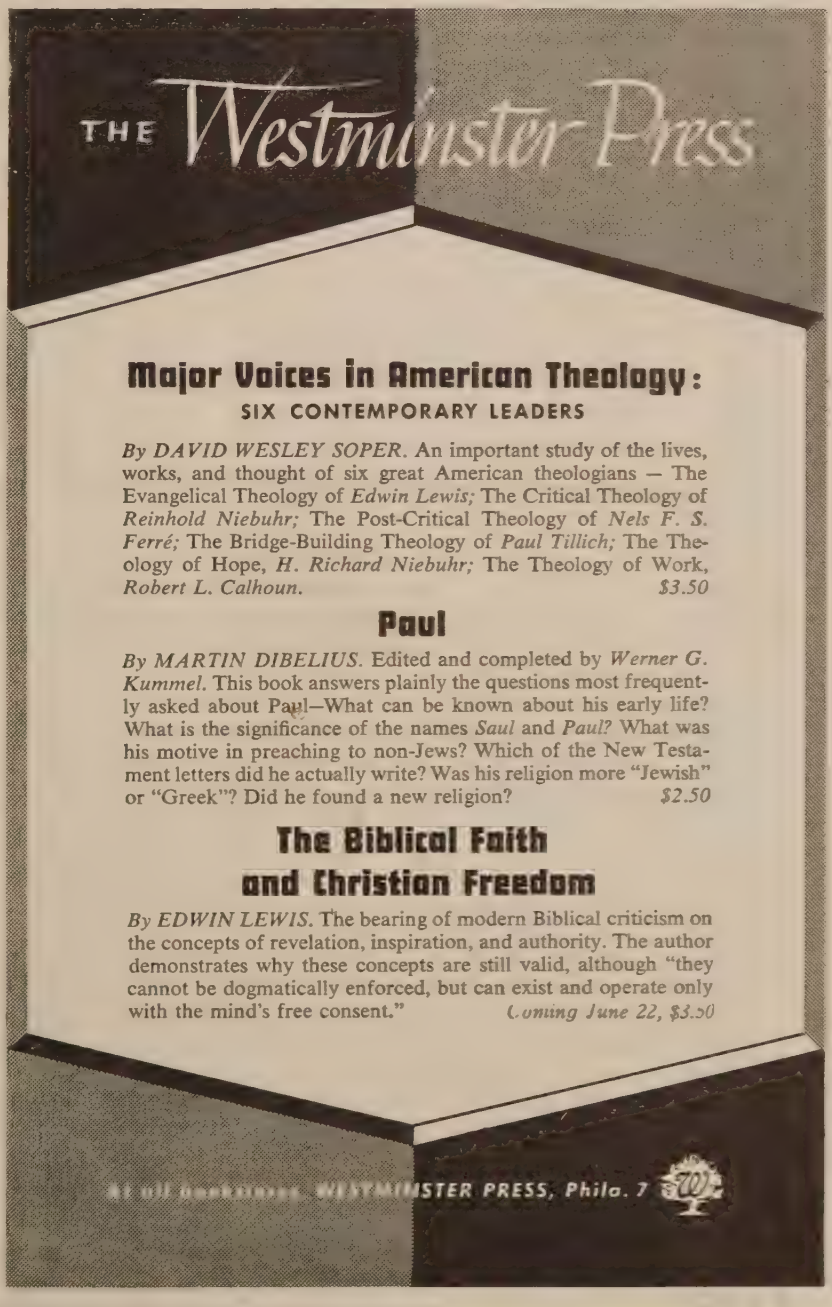
In a theological class in sermon-making, the professor asked us to take a major problem and bring into the next class some eight or ten ways in which that problem could be used in a sermon. In my list I included two suggestions that I had taken from two writers on the subject. When the paper was returned these two ideas were starred as the best handling of the theme. I am afraid that I have much the same feeling about this book. The essential argument that he uses in analyzing the problem of human suffering is taken (with acknowledgment) from another man, Harry Emerson Fosdick.

In analyzing the critical question of why God permits suffering in his world, the author disposes of what he calls three pat answers: (1) Suffering is a punishment for sin, (2) Suffering is God's way of testing us, (3) Suffering is sent by God to train our characters. This last answer he rejects because he believes that God has "established the general, basic conditions in which his creative enterprise may go forward . . . but to say that God deliberately invades our lives with trouble and suffering is to say that he then works contrary to his own purpose, for trouble and suffering frequently crush out the best possiblity for spiritual growth."

The author adopts Fosdick's answer to the question of why people suffer. That solution is that suffering provides "the only conceivable setting in which human life, character and spirit may emerge, and grow." It seems to me that Bryden has here virtually adopted the solution which he rejected as one (3) of the pat answers. The only difference between the two seems to be that in the pat answer God by special action now imposes suffering on human life, whereas in the solution the author adopts this suffering seems to have been established from the beginning as part of the basic structure of the universe. Assuming this to be true, one is still up against the problem of the kind of suffering that frequently crushes "out the best possibility for spiritual growth."

An illustration of this kind of suffering is the death of a child or a soldier. The author tends to leave the solution of this problem to evidence that will come in after death, that is, in immortality. For a person who has trouble with the doctrine of immortality, this solution would be of little comfort.

Nevertheless, even though it does not solve the problem, this book has the real virtue of being a clear and non-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Acts 10:34

34 ¶ Then Pē'tĕr opened *his* mouth, and said, ᵉOf a truth I perceive that God is no respecter of persons:

Revised Standard Version

Psalms 119:147

147 I rise before dawn and cry for help;
I hope in thy words.

1 Cor. 10:24

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technical discussion of a problem that is unanswerable without prior acceptance of certain propositions about the nature of God. The author justly points out that the problem of suffering arises only for those people for whom God's nature is love.—***George H. Ball***

About the Bible

THE BOOK OF LIFE, *by Newton M. Hall and Irving Francis Wood. John Rudin and Co. 8 vols., 21st edition, cloth $39.75, Fabrikoid $52.75*

For parents looking for a fine set of books that deal with the Bible, using the Bible as the basis of the material but adding also pertinent comments and background materials, these eight volumes will prove most helpful. Church libraries might well make an investment in these books. On my recommendation in a former pastorate these books were procured for our church school library and proved not only highly popular but instructive as well.

The volumes are largely along the general topical subjects of Bible, as history, poetry, and Gospels. The text used is the stately and familiar—more or less—King James Version. The type faces are large enough for the smaller children who are undergoing the throes of learning how to read.

The pictures—some of them highly colored and others line drawings—are another additional value, particularly for the younger readers, listeners, or scanners. It is quite evident that these volumes were designed for the "small fry" especially up to about ten years of age; yet the appeal and usefulness is certainly not to be limited to that age bracket. The bindings are well done, and the covers are quite attractive in appearance.—***J. J. Stowe, Jr.***

One Volume Commentary

CONCISE BIBLE COMMENTARY, *by W. K. Lowther Clarke. Macmillan Co., 995 pp., $7.*

For the first time in two decades a new one volume commentary on the entire Bible has appeared. A monumental work of approximately 1,000 pages, it represents the distilled wisdom and insights of forty years of intensive scholarship on the part of the author. He manifests throughout the book his Anglican training and his flair for the conclusions of modern biblical criticism.

Almost one third of the book is devoted to a series of twenty-eight articles on various items of interest to the biblical scholar. Their themes include the geography of Palestine, biblical archeology, Hebrew religion, the life of Jesus, the apostolic church, miracles, and other articles of similar nature. These articles are the most valuable part of the book, although one would not be able to agree with all the conclusions that are drawn. The influence of modern scholarship is out of proportion to the long-established views on many of these matters.

A valuable feature of the book is found in a glossary of Bible words, and a section on suggested courses of study. It is unusual to include the Apocrypha in such a commentary, but this one does to the enrichment of the volume.

The commentary itself is most concise and tends to be much more exegetical than expository. One looking for homiletical hints will be disappointed in the volume generally, but for one who is interested in the background of specific verses and the purity of the text there are many invaluable suggestions. For earnest students of the Bible the volume will prove a very helpful tool, but it will not serve as a crutch to the hard-pressed pastor trying to prepare a sermon in a couple of hours. While probably not destined to be a "popular" commentary, Dr. Clarke's work is a valuable addition to the collection of literature about the Bible.—***W. E. Phifer, Jr.***

As Many See Him

JESUS THROUGH THE CENTURIES (His Figure and Teachings as Reflected in the Minds of Many Men), *selected and arranged by Manuel Komroff. William Sloane Associates, 606 pp., $6.*

Any anthologist ambitious enough to seek, as Mr. Komroff does, "to show the figure of Jesus as he appeared to man through many generations," is doomed to disappoint readers who expect any large sampling from such a vast literature.

The serious student will be especially disappointed that Mr. Komroff has produced a popular rather than a scholarly anthology. He will regret the absence of any index, even of authors; the twenty-five pages devoted to gospel quotations instead of more comments about them; the common lack of source references except for copyrighted passages; and the confusion at times in classification of material.

While the editor includes first-rank scholars, and on the whole a fair popular view of the historical Jesus, he should have indicated that there has been progress since Renan and Schweitzer, and that van Paassen and H. E. Jacob do not represent the main body of New Testament scholarship, especially the latter writer.

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Other passages are less well known, such as Tolstoy's "My Religion," and his priceless little parable, "Christ and the Soldier of the Kremlin." Selections range from Augustine to Jefferson, Pascal and Santayana to Harriet Beecher Stowe and Van Gogh.

The volume offers many good quotes, but also much more. An average minister who has not done this great amount of reading for himself, who recognizes the limitations of the book but approaches it thoughtfully, will find in many of these minds a fresh challenge to personal growth in the meaning of Christ for his own life. One hopes it may also lead him to read farther for himself in some of the unfamiliar authors.—***John L. Cheek***

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BOOKS briefly noted

JOHN R. MOTT, ARCHITECT OF CO-OPERATION AND UNITY, *by Galen M. Fisher. Association Press, 214 pp., $3.50*

A grand layman in the noble company of world-minded Christians is paid tribute in this volume. It is chiefly concerned with "his vigorous advocacy and promotion of co-operation, fellowship, and unity among both denominations and confessions." The chapters present critical evaluations of Dr. Mott's many contributions to the ecumenical movement, an enterprise to which the subject has devoted a long life of service.

ONE CHRIST, ONE WORLD, ONE CHURCH, *by Norman Victor Hope. Church Historical Society, 96 pp., $1.*

This booklet contains one of the most concise historical statements on the ecumenical movement that we have seen. Purpose of the author, professor of Church History in Princeton Theological Seminary ,is to provide a short introduction in a single volume for his students. He has done it well. In such a limited space he could, of course, give only the skeleton outline, but he has included a bibliography of books published in this field since 1946. He refers to William Adams Browns' *Towards a United Church,* which compiled an excellent bibliography of the ecumenical movement down to that time.

THE NEW ROAD FROM BETHLEHEM, *by Philip W. Lilley. Blackie and Son, 166 pp., 8s. 6d.*

Sermons by Englishmen and Scotsmen generally seem to come to grips with life's problems underneath the surface. This volume is no exception. The chapters are Bible-centered and show that the writer knows his way through Christian literature.

BUILDERS OF THE QUAKER ROAD, *by Caroline N. Jacob. Henry Regnery, 233 pp., $3.50*

This history of Quakerism through its life of 300 years is presented through the personalities who have made the history of the movement. The author is a teacher and writer who worked with the American Friends Service Committee Child Feeding Program in Germany following World War I. Twenty-two outstanding Quakers are treated in this book.

FIGHT THE GOOD FIGHT, *by Robert Menzies. Abingdon-Cokesbury Press, 173 pp., $2.*

The author, for thirty-seven years pastor in the Church of Scotland, gives us here eighteen good sermons, most of them dealing with personal problems in the Christian life. They were written apparently to be read, rather than for the hearer.

THE COMPANION BIBLE, *by William A. Cocke. John C. Winston Co., 496 pp., $3.50*

This is one of several "shorter" Bibles now in print. This one is based upon the King James Version and has been abridged by a layman, son of a Methodist circuit riding minister. This book is printed in one column to the page, but the print is rather small.

HYMNS OF HOPE AND COURAGE, *Ed. and pub. by Anton T. Boisen. 4th ed. 128 pp., single copy, $1.10*

This hymnal, in use since January 1, 1926, is intended especially for "sufferers in hospitals" to use in public worship.

The editor has been for eighteen years chaplain of the Elgin State Hospital, and for seventeen years, a member of the staff of Chicago Theological Seminary.

Whilst a few changes are desirable, the old tune "Foundation" (No. 82) written for "How Firm a Foundation" is set to "Hear, Hear, O Ye Nations," and the words "How Firm a Foundation" are used with the tune "Adeste Fidelis."

Nevertheless, this is an excellent book. If the hymns of positive faith are good for people with sick minds, they should be useful for those whose minds are (outwardly, to say the least) healthy. The tunes are lower in pitch than ordinarily, for unison singing. This makes the book unusually desirable for men's religious groups.

DIALECTIC, *by Gustav E. Mueller. Twayne Publishers, 234 pp., $4.*

Currently professor of philosophy at the University of Oklahoma, the author gives us here an introduction to philosophy. The book is called *Dialectic* because it is "a way into and within philosophy." The literary style is arresting and suggestive.

THE NARROW WAY, *by R. V. G. Tasker. Fleming H. Revell Co., 96 pp., $1.50*

It is refreshing to read these truly biblical sermons by the professor of New Testament Exegesis in the University of London. The book is composed of a selection of addresses he has delivered over a period of several years. You know that the gospel is being preached when you read them. They can be very suggestive to the preacher who will ponder them.

A PHILOSOPHICAL SCRUTINY OF RELIGION, *by C. J. Ducasse. The Ronald Press Co., 441 pp., $4.50*

In no sense an apologetic, this book is an inquiry into the nature of religion. The author is professor of philosophy in Brown University. He finds that "the psychological leverage needed to save man from himself" is to be found in "sure facts, instead of mere beliefs."

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The Minister as a Counselor-at-Large

By GRAHAM R. HODGES

Yesterday I heard a minister of some twenty years service say, "Nobody ever came to me with any counseling problems." Knowing the man, I realized that he was being unduly modest. But his statement revealed a little discussed fact about personal counseling. Unless some unusual crisis has arisen and unless they are in that small minority who will seek the clergyman's help, most citizens don't *come to* ministers for counseling. They never have and never will.

Did they come to Jesus in some oak-paneled, book-lined study? Did they have a two-thirty date at a secluded rendezvous? *Nicodemus, a ruler of the Jews. This man came to Jesus by night.* How many others came for private interviews? Very few.

Most of Jesus' "counseling contacts" came "in the market place," or *as he went into the house of one of the chief Pharisees,* or *when there gathered together an innumerable multitude of people,* or *the Pharisees also with the Sadducees came,* or *he came into his own city.* Our Lord counseled on the run or as the occasion demanded. True, his ministry was to a nation rather than to a local parish, but had he been restricted to a single village, his personal contacts with people about the deep issues of life may have been on just such an informal basis.

If Christ had sat in a room and waited for customers he might have been as disappointed as many ministers today who hang out their shingles and wait for "counseling opportunities." They don't come that way. This is especially true in small towns and villages, where privacy is so hard to maintain. By the time a minister's help is sought a personal crisis may have developed into a stage beyond repair. Also, few persons outside actual church members come to clergymen, so the sit-and-wait technique bars about half the population.

Assuming that a minister is using to the full that primary way of helping folks, by calling in homes and in the hospital, how else and where else can he be of aid to people?

In my town of 5,000 I can walk into the A&P, buy a loaf of bread, stroll slowly up the main drag about four o'clock in the afternoon, and talk to and see more of my church members, members of other churches, and members of no church than I could call on in a whole week. This is as much a tour of duty and opportunity as visiting the maternity ward in the local hospital.

Such contacts may seem trivial, and they can be trivial—or they can be meaningful. For many persons this is their only contact with the pastor and the church. What does he do to and for them? Is his mien one of hope, cheer, and faith? Or does it pass along gloom, fear, discouragement? Some folks are looking for a friendly, encouraging face to brighten their day. Does the minister's face and bearing do this or does he offer walking proof that this is a "helluva" day to be alive?

A friend of mine in North Carolina told me once about how he wanted to remove the expensive steeple at the Chapel Hill Methodist Church instead of repairing it. His bishop counseled: "Leave it up, Henry. It's there preaching, all the time."

As he walks the streets, the minister by his very attitude and outward expression is "preaching all the time." Unaware of it, he is watched as closely as any Russian spy. What basic feelings does he reveal. You can be sure that what he feels, he does reveal. The counselor-at-large.

Sidewalk conversations, too, give the minister and lay person an opportunity to talk about matters deeper than the weather. Just as crowded New York was the perfect hide out for Willie Sutton, a crowded street may be a perfect place for a parishioner to tell something which would never bring him to initiate a private interview, no matter how important the subject. If the conversation is not conclusive, then the minister can say "Why don't you come over to the study tomorrow after work. Maybe we can talk a little better there."

Sometime Mr. Brown just wants a clergyman's ear to pour in his latest arthritis symptoms. Maybe son Johnny is about to be drafted. Maybe son Jimmie is hitting the bottle again and the minister should know. Maybe Mrs. Smith just wants to say "hello" and pass the time of day; just touch the "hem of his garment." Most pastors aren't as radiant as our Lord but they ought to be radiant to some degree. I heard one minister described thus: "When he walks down the street there is something about him which inspires me."

We don't know yet the actual process of spiritual contact between people, but if dogs can smell fear, then human beings can sense faith. An automobile passing a house can wreck television reception for an instant. What does the counselor-at-large do to the people in the market place? Does he blur life's picture as he passes or bring it into sharper focus?

Many a minister rightfully shies away from the man-about-town role, despising the group-joining, omnipresent, gad-about who ever has new members in the back of their mind. Don't worry. *They have their reward.* The public has a way of recognizing honest motives.

But if a minister has a deep faith in God and man, a halfway decent manner of meeting people, and a sincere interest in ordinary human beings, then he has a gift and obligation for being in the market place. He is needed there. There he will counsel with fifty instead of one. No matter if he is too poor to join Kiwanis; let him join the super-market club. It has more members, anyway.

LORD OF ALL, *by John Trevor Davies. Abingdon-Cokesbury Press, 175 pp., $2.*

The pastor of Richmond Hill Congregational Church, Bournemouth, England, gives us here eleven readable and forceful sermons interpreting the New Testament view of Jesus as Lord of all. Introducing the book is a chapter called "True Totalitarianism," showing the author's biblical perspective.

Spiritual Life

(Continued from page 5)

movement to demiracle the sacrament and give it back to the people. The host is taken from the high and holy altar and brought to a table in the midst of the congregation with the priest facing the people as the Lord must have faced his disciples "that night." The Anglican communion has also felt the impulse of liturgical revival and so have other Protestant groups where forms long since stereotyped are beginning to recover ancient vitalities and to acquire new ones.

Again, there are those who believe that the new evangelism will be a teaching evangelism. There will be cells or groups where our people will meet for study and prayer. The emphasis will be on meeting spiritual needs. I do not mean that men will be taught how to become bright, breezy, and clever in one easy lesson, or how you can win with God, or how to relax and enjoy life.

What men will learn here are the essentials of Christian truth according to the New Testament. They will get the hooks to hang their religious experience on. They will become religiously literate, discovering for the first time, perhaps, the fascinating truths of Christian faith.

It may be, finally, that we are in for a new day of mass evangelism as the work of such diverse leaders as Bryan Green and Billy Graham has demonstrated. Yet even mass evangelism with its strenuous overhead and its large-scale planning has to have local roots. The reason for the throngs at Billy Graham's meetings is that scores of local congregations are chartering busses and in other ways getting the people out. Whatever vitality such ventures possess is due to the grass roots support of individuals and groups who are praying for a revival to come.

You cannot superimpose such a program. The people have to want it. It has to develop out of their needs and hopes and prayers. Until it does, any mass effort will prove inept and sterile.

I Believe

(Continued from page 12)

power within and goes ahead with or without the help of environment." [1]

When we surrender ourselves to God, then his spirit is more than a part of our environment. He is not only "with us," but he is "in us" as the very source of our power to live triumphantly.

A third step in receiving the poise and strength of the Holy Spirit is the daily practice of a disciplined life. God's goodness cannot become a part of our very nature until we so practice doing good that goodness practiced becomes goodness embodied. To concentrate on *whatever is true, . . . pure, . . . lovely, . . . gracious, . . .* [and] *worthy of praise* is to cooperate with God as he makes of our spirits suitable dwelling places for his Spirit.

Paul asked some people a question which we might address to ourselves. *Did you receive the Holy Spirit when you believed?* (Acts 19:2). They answered, *We have never even heard that there is a Holy Spirit.* We have heard, but have we received the Holy Spirit in fulness? The path toward inner strength and power is clear. *You shall receive power when the Holy Spirit has come upon you* (Acts 1:8). This is the completion within us of what God intended when Jesus revealed him supremely as the Word made flesh. The Holy Spirit makes the Word, also, to be our flesh and our lives to be a new revelation of God's creative goodness. When this happens, to say "I believe in the Holy Spirit" is more than repeating the creed. It is giving witness to life's most significant experience.

Suggested reading:

The Holy Spirit and the Gospel Tradition, by C. K. Barrett. Macmillan Co., $3.50.

The Holy Spirit in the Life of Today, by F. W. Dillistone. Westminster Press, $1.50.

The Blessing of the Holy Spirit, by J. E. Fison. Longmans, Green & Co., $2.25.

The Idea of the Holy, by Rudolf Otto. Oxford University Press, $3.50.

[1] *The Way To Power and Poise,* by E. Stanley Jones. Abingdon-Cokesbury Press, p. 116, $1.50.

Minister's Role

(Continued from page 20)

create the opportunity for serious discussion, but they do not automatically assume that they are visiting a sick person.

When a pastor or chaplain visits a physically sick person, he may begin the visit by showing interest in the patient's health. Some sickness is assumed since the visit is made in a hospital. But after a brief discussion of his medical progress, the patient may inquire into the pastor's or chaplain's health as a matter of courtesy: ". . . and how are you feeling today, Reverend?"

The conversation may then continue as a friendly, social visit. In this way the patient may demonstrate that he is mentally healthy, able to absorb the shock of physical illness. Although pastors and chaplains should be alert to any sign of emotional strain, they should not lead the conversation toward a discussion of deep emotional problems simply because a man is physically sick. A brief, friendly visit, perhaps closed with a brief prayer, may be all the "therapy" that a patient desires.

Sometimes the physically ill patient desires a friendly visit with his pastor and a more serious visit with the chaplain. The reason may simply be that the patient may wish to discuss something with an "outsider"—the chaplain—that would affect his church status if he discussed it with his pastor. At least the patient assumes that it would affect his status. He may say: "I just couldn't face my pastor in a deacon's meeting if I confessed to him the things that I've told you."

In such an instance the social role of the chaplain enables him to help the patient in the hospital because chaplains are identified with one institution. On the other hand, the pastor is a participant in the church and community life of the patient who is an active church worker.

As pastors and chaplains understand the differences occasioned by their social roles and know how to work in them for the good of their people, then they may say with Paul: *There are varieties of service, but the same Lord.*

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You Can't Buy Love

One of the chief things which keeps us from learning to love in our society, as Erich Fromm and others have pointed out, is our "marketplace orientation." We use love for buying and selling. One illustration of this is in the fact that many parents expect that the child love them as a repayment for their taking care of them. To be sure, a child will learn to pretend to certain acts of love if the parents insist on it; but sooner or later it turns out that a love demanded as a payment is no love at all. Such love is a "house built upon sand" and often collapses with a crash when the children have grown into young adulthood. For why does the fact that the parent has supported or protected a child, sent him to camp and later to college, have anything necessarily to do with his loving the parent? It could as logically be expected that the son should love the city traffic policeman on the corner who protects him from trucks or the army mess sergeant who gets him his food when he is in the army.

—Rollo May, in *Man's Search for Himself*
(W. W. Norton & Co.)

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